

CANADA WARNED

2.

AGAINST

JESUITS AND JESUITISM,

IN THREE PARTS:

I. HISTORY AND CHARACTER OF JESUITISM. II. SECRET INSTRUCTIONS
OF THE JESUITS. III. JESUIT'S OATH OF SECRECY—
INQUISITION—LETTER FROM GAVAZZI.

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"BY THEIR FRUITS YE SHALL KNOW THEM."  
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MONTREAL:
EDMUND PICKUP, 32, GREAT ST. JAMES STREET.
1853.

REPORT

RESULTS AND DISCUSSION

The results of the experiments are presented in the following tables. The first table shows the effect of the concentration of the solution on the rate of reaction. The second table shows the effect of the temperature on the rate of reaction.

The rate of reaction increases with increasing concentration of the solution. This is expected, as the rate of reaction is proportional to the concentration of the reactants.

The rate of reaction also increases with increasing temperature. This is also expected, as the rate of reaction is proportional to the temperature of the reaction.

The results of the experiments are in good agreement with the theoretical predictions. The rate of reaction is proportional to the concentration of the reactants and to the temperature of the reaction.

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INTRODUCTION.

Inhabitants of Canada!—You have been shocked by transactions of a fearful character, which have recently occurred in Montreal and Quebec. Public liberty destroyed,—human life sacrificed. Thank God, however, that by these evils you have been aroused to perceive in some measure the danger of longer fostering Jesuitical Popery.

Roman Catholics! You are more in danger than are Protestants; for the moment you think for yourselves and exercise your inborn rights and privileges, you subject yourselves to an unseen tyranny, which, through the Confessional, may secure your destruction. Read the hideous facts relating to Jesuitism contained in this Pamphlet. Read the dark and dangerous "Secret Instructions," and be assured the statements and documents are trustworthy. Your safety consists in shaking off the yoke of bondage. Protestants, you are not yet half awake. Read—examine. Remember Jesuitism rules the Popery of Canada. It seeks admission and influence everywhere, only to bind and rule politically and religiously. Resist further aggression!

This Pamphlet is sent forth on an errand of mercy, not to stir up strife. If the latter should be the effect produced, it will be regretted by the compiler; but even that will only demonstrate the necessity for its publication. He would not cry peace, peace, when there is no peace intended by Rome, and where there ought to be no peace with its Jesuitical leaders or their allies.

Attention is invited to the several parts of this Pamphlet. It pretends to no originality. It is a compilation of important documents; the first part being taken from the American Text Book of Popery. But its developments surely demand investigation. Canada is on the verge of a volcano. Warning is given. God grant it may not be too late.

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Entered according to Act of the Provincial Legislature, in the year one thousand eight hundred and fifty-three, by EDMUND PICKUP, in the office of the Registrar of the Province of Canada.

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The Jesuits were implicated in the assassination of Henry III. of France,—planned the Spanish Armada,—often contrived the death of Elizabeth of England,—invented the Gunpowder plot,—instigated the murder of Henry IV. of France,—impelled the revocation of the edict of Nantes,—ruined James II.—and were commingled with all the vices and crimes which desolated Europe during nearly two hundred years. So atrocious, extensive, and continual were their crimes, that they were regarded either partially or generally, from all the different countries of Europe, at various intervals, prior to the abolition of the order in 1773, THIRTY-NINE TIMES,—a fact unparalleled in the history of any other body of men ever known in the world.

PART FIRST. JESUITISM;

“THE MYSTERY OF INIQUITY, AND THE WORKING OF SATAN.”

Historical Notices of Jesuitism.—Character and Proceedings of Jesuitism

Jesuitism incompatible with Constitutional Order, and the Liberty of the Press.—Morality of the Jesuits.—Impiety.—Immorality.—Calumny.—Falsehood.—Dissimulation in Religion.—Frauds in Business.—Forgery.—Theft.—Murder.—Infanticide.—Regicide.—Danger of Jesuitism.

I. HISTORICAL NOTICES OF JESUITISM.—Jesuitism was legalized by the bull of Pope Paul III., 1540. Its inventor, Ignatius Loyola, triumphed over all the opposition which was made to his scheme, by adding a novel vow to those which were then professed by the monastic orders. To the three vows—to maintain chastity, obedience, and poverty—Ignatius added, *unqualified submission to the Sovereign Pontiff.* Hence the government of the Jesuits is an absolute monarchy, for every thing is decreed by the sole decree of the General. Ignatius was the first, and Lainez the second Master of the Order. In the Council of Trent, Lainez recommended that the council had no right to *reform the court of Rome*, that annates and taxes were paid to the Pope by divine right, and that Jesus Christ having the authority to dispense with all sorts of laws, the Pope, as vicar, has the same authority.

The Jesuits speedily established themselves in Europe, Asia, and America; penetrated into all classes of society; wheedled the people by the exterior forms of devotion; and applied themselves above all things to cajole the great; by which they acquired vast power, and ruled their masters.

In one of the French Colleges, over the altar, they placed a famous painting which illustrated their ambitious schemes. The Church was represented as a ship, on board of which appeared the Pope, Cardinals, Prelates, and all the Papal hierarchy, while the rudder was held by the Jesuits.

At a very early period after the establishment of the order, the civil and ecclesiastical authorities of France proclaimed that “the society was dangerous to the Christian faith, disturbers of the peace, and more fitted to corrupt than to edify.”

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What crimes among governments have they not committed ! what chicanery in courts and families ! what knavery, despotism, and audacity in violating covenants, defying power, and falsifying truth and right ! Ambiguous and evasive subtleties of language always permitted them to choose that which promoted their interests. The choice of means never embarrassed them. Every thing was rectified by *the doctrine* of intention. In all places they would exclusively rule ; and abettors of every species of despotism, in all times and situations, they loaded the nations with an insupportable yoke, and fettered them in the most galling chains.

What other monastic order ever realized *thirty-nine* expulsions, and yet by their artifices could procure the restoration of their craft ? What other order of men ever saw their dogmas, thousands of the *very vilest doctrines*, condemned by courts of justice, and censured by universities and theologians ? What other order ever were so implicated in crimes of treason and tragedies of blood, both public and private, and have continued, during their whole existence, to live at war with all mankind ?

The Jesuits subjugated Europe by their intrigues. They entered into the necessities of the times. By their prodigious diffusion, and their restless activity, they were universally present. By their haughty opposition to the Reformation, they gained the affections of the Court of Rome, who beheld in them the most ardent champions of their faith, and the most fearless opponents of their enemies. The Jesuits inherited the maxim of Tiberius, and always have said and acted in conformity to it,—“*oderint, dum metuant* ; let them hate, so that they dread us.”

The instructions of the Jesuits have been developed by *Pascal* ; in the decrees of the Sorbonne ; the censures of universities ; the denunciations of parliaments ; and the Papal condemnation. The number of authors approved by the Jesuits, who have written in direct opposition to all religion and morals, is *three*

hundred and twenty-six—all which works are admitted as infallible authority on every casuistical question.

Upon probable opinions, 50 ; philosophical sin, invincible ignorance, and an erroneous conscience, 33 ; simony, 14 ; blasphemy and sacrilege, 7 ; irreligion, 35 ; immodesty, 17 ; perjury and false witness, 28 ; prevarication of judges, 5 ; theft, secret compensation, and concealment of property, 33 ; homicide, 36 ; treason, 68. Those *three hundred and twenty-six* most wicked and dangerous publications were condemned, at different periods, by *forty* universities ; *one hundred* prelates ; *three* provincial synods ; *seven* general assemblies ; and *forty-eight* decrees, briefs, letters apostolic, and papal bulls from Rome.

The spirit of liberty and equal rights, of commerce, of industry, and of occupations beneficial to society, must be contrary to Jesuitism ; for there are no points of contact between them. To that spirit, Jesuitism is totally hostile in all its doctrines, usages, members, and associations. He who mentions an *armed despotism against freedom, intelligence, and prosperity, names Jesuitism*, which ever has been the inseparable companion of military force and absolute power.

Vallestigny, deputy of Alva, presented to Ferdinand III., king of Spain, this address : "*The mass of the human family are born, not to govern, but to be governed.*" The sublime employment of governing has been confided by Providence to the privileged class, whom he has placed upon an eminence, to which the multitude cannot rise without being lost in the labyrinth and snares which are therein found." This is the doctrine of Jesuitism ; and its most active and undisguised organ thus advised royalty in France and Spain : "*Never embark upon the stormy sea of deliberative assemblies, nor surrender your absolute character and authority.*"

The Jesuits proscribe general instruction, because it is too favorable to the progress of intelligence among the people.—They maintain that public tuition should be remitted entirely to the Romish Clergy for boys, and to Nuns for girls. They affirm that *the liberty of the press is Pandora's box*, and the source of all evil. They denounce vaccination, as too favorable to population. They desire that the people should be less numerous and less instructed. They wish that all the feudal systems should be restored, that they may partake of its absolute power ; and they would make Romanism the basis of society, that its worship and its priests may be supported. Thus Jesuitism is the sworn enemy of the progress of light and liberty ; for it claims entire despotism and unrestricted empire.

Popery, and especially Jesuitism, by the instrumentality of the Priesthood, takes possession of all that constitutes human life. It lays its iron hand upon all civil relations. This is the inevitable result of the system which ever subsists in the Court of Rome.

Pope Plus VII. in a rescript addressed to his nuncio at Venice, asserted his pontifical right to *depose sovereigns* although *it is not always convenient to exercise the jurisdiction.*"

The Jesuits are a body of men whose political principles are so dangerous that they have been excluded from almost every country in which they were residents; *which act was full of sound policy and wise preservation.*

Has Jesuitism ever opposed any one of the long existing thousand scourges of human society? Has Jesuitism ever amended the condition of hospitals, or purified or adorned cities? Did Jesuitism ever demand the abolition of the torture, the Bastille, monastic pollutions, or the Inquisition? Are mankind indebted to Jesuitism for their modern regeneration, the *emancipation of Greece*, the *advancement of America*, or the *prosperity of Canada*?

What benefits can Jesuitism produce? Public instruction in England, Holland, the North of Europe, Germany, and the United States of America, is placed beyond its control. The advantages which may be expected to accrue to civil society, from the restoration of Jesuitism, are written in its code of immorality, and in the empire which it has exercised over the interior of families. Who can accurately comprehend the full degree of that tyranny which is exercised over domestic society, when it entirely swayed the minds and hearts of women and servants, controlled youth, and remained master of the household? **JESUITISM IS A FAMILIAR DEVIL WHO ENTERS THE HOUSE CRAWLING IN THE DUST,** and ends by commanding with lordly haughtiness, a domestic tyrant, which it is impossible to expel after it is once admitted. Therefore, boldly unfold these facts to your families—" *Fermez vos portes aux Jesuites, ou renoncez a l'espoir de la paix; c'est un levain qui, chez vous, fermentera sans cesser, et aigra tout.*—Shut your doors against the Jesuits, or renounce all hope of peace. Jesuitism is the leaven which will incessantly ferment and embitter everything."

THE CHARACTER AND PROCEEDINGS OF JESUITISM.—Jesuitism is tyranny by religion; this reveals all the contexture of that marvellous institution, in its peculiar tact of scrutiny and deception. It cunningly varied its occupation; widely classified men to leave no talent idle; detached one individual from another, that each might live only for the advantage of the order; artfully arranged its concerns with all classes of society; and made all its members submit to the yoke of the most austere discipline, and to the application of the hardest policy. As in absolute monarchy, Jesuitism surpasses in despotism every arbitrary tyrant; by the boundless power granted to the General, and from him to the Superiors; by that obedience imposed upon

the inferiors, which annihilated all their own will; by the doctrine of extravagant authority, which exceeded even the claims of Asiatic sovereignty; by the support of associates taken from its bosom, a tribute raised from all kinds of credulity, fear, and ambition; and by its secret ramifications, which gave it eyes and ears and hands everywhere, all of which are occupied in penetrating and communicating to the Chief, the secrets of states, families, and individuals, thus uniting them as in a common centre. Hence, was formed that Jesuitism which filled the world, which engrossed its concerns during two hundred years, and which again demands its former supremacy. The first Jesuit, with a submissive and humble tone, approached the Pope, the Princes, Prelates, and Judges; but, amazing ebullitions soon followed, and he overcame some of them, and divided or vanquished the others. Ignatius thus addressed the Vatican: "Your ancient props no longer suffice; I offer you new support. You must have a fresh army, which shall cover you with the arms of heaven and earth. Adopt my well instructed auxiliaries. Light makes way upon you. We will carry intelligence to some, darken knowledge in others, and direct it in all. At Madrid, that knight-errant of Popery proclaimed—"The human mind is awakened. If its energy is not extinguished, all eyes will be opened; and an alliance will be formed incompatible with the ancient subjection. Men will search for rights of which they are now ignorant;—the throne will lose its lofty prejudices, and its power will vanish with its enchantments. The bait was seized. Treaties were speedily signed; and Jesuitism freely made its delusive experiments, under the shelter of the Roman ecclesiastical and political despotism. Thus the spiritual was mingled with the corporeal in favor of those who, like a two-edged sword, offered to serve both powers. From its very birth, Jesuitism, installed in ghostly and temporal attributes, strengthened by the mixture, active and decided, has never changed. But to secure this protection both from the sceptre and the mitre, what must Jesuitism perform? Go into beaten and ancient paths, after those monastic orders, which under a hundred diversified forms have passed away from the world disgusted with them? No. Jesuitism looked beyond that point; and of all which had swayed the monastic families, Ignatius took only the principal features. The rest was a novel fabric. Jesuitism knew that the empire of the world is not obtained at the foot of the altar, but that it is the reward of obstinate labor, and of time occupied in the severest exercises. The Jesuit regards the world as an arena, and himself as a competitor, who must never desert the lists. Full of this excitement, Jesuitism

leaves other monks to count beads, and pray seven times daily. Its object is of a higher destiny,—to govern the world, to seize at all points; and like a skillful general, it seeks and assigns employ to all its members. The *weak* are stationed around the altars, to attract by their sanctimonious fervor—the *learned* fill the chairs of sacred and profane literature—the *crafty* attach themselves to those in exalted stations, that by their means they may obtain and direct power for their own advantage—and the *strong* go forth to proselyte. This was a vast and artful plan; and to fulfil it, a sagacity in the means of execution was demanded equal to that which presided at its formation.

What government could suit and adapt itself to an order of things so boundless and lofty? An absolute monarchy. How is this monarchy conducted? By the command of *one over all*; and in the obedience of all to that same *one*. Hence the tyranny of Jesuitism is the most complete of all those which despots ever tried; for the General of the Jesuits is the true *Supreme*; and all the *Superiors*, who are delegates of this outrageous power, like their master, are absolute. Under this double weight, the subject must remain crushed. This jurisdiction is immense; but how could gradations in it be established? How could intermissions of authority be admitted in a domination which must act at the same moment, and in the same operation, upon men of various climates, manners, and languages, from Mexico to Rome? Without absolute control, how could the necessary bonds to unite them together be maintained?

Despotism is inherent in Jesuitism, which is the essence of an absolute monarchy. Irresistible power resides in the chief, and unresisting obedience in all the members; and to corroborate that authority, already so strong in its principle, the *dispensing* and *interpretative* power is always combined. Jesuitism refers to the command, and nothing must arrest it; but Jesuitism also interprets and dispenses with it. Hence no obstacles exist; because a prerogative is admitted, which placing the good of the body above that of its single members, attributes to it the faculty of separating those who are not according to its views, from those who are irrevocably united to it. Thus with Jesuitism, iniquity stops it not; for if it could be impeded in only one point, there would be an end of absolute, universal power.

In Jesuitism, the members of the body are only the stones of the edifice; they are made for it, not it for them; hence every thing must be sacrificed for its conservation. As Jesuitism must act upon the varied qualities of innumerable persons, of course, it requires a perfectly flexible and accommodating morality, very distant from that stubbornness which would repel; but susceptible of gratifying all temperaments, conveniences, and humors; and for that purpose, Jesuitism admits of corrective institutions,

mental reservations, double directions, and the adaptation of means according to the merit of the end ; so that conscience may not be restricted in its course, but expatiate in a wide field of exceptions ; and convenient probabilities may be substituted for the clear light of that instruction which truth and a good conscience always reveal.

Jesuitism cannot dispense with skillful workmen ; and excels in the choice of its agents. It possesses in the highest degree the quality of attraction, and of judgment in the dispositions of youth ; so that they may be made desirous to unite with the order. Before its mansion is displayed a golden door ; hence it is acceptable and sought after by the great, desired by the humble, dreaded by the weak, and supported by the powerful. Jesuitism is of universal capacity ; it operates upon human feebleness, dazzles the eyes by its exterior solemnities, and discards the robes of pedantry. It is a child with children ; a king with kings ; affable and menacing ; both simple and shrewd in appearance ; a *Janus* with two faces ; a *Proteus* in a hundred forms ; and a *chameleon* in ever-shifting hues, more faithful to hatred than friendship ; very attentive to preserve the claim of superiority in all its career ; holding its wakeful eyes incessantly open over the whole social hierarchy to judge of its position, and according to that knowledge to direct its movements.

The Jesuit General is served by a zealous militia, an incalculable number of devoted volunteers everywhere present. Thus information arrives by a thousand ways ; and places the whole world under the watchful control of the chief. A sovereign who wished to know all that was passing in other nations, had only to use Jesuitical policy, and to apply to the General of the order. The following remarkable fact aptly illustrates the character and fearfulness of Jesuitism.

The Duke of Choiseul was appointed Ambassador from France to Rome, in 1753. Langier, a Jesuit, delivered a discourse before him full of violent invectives against the Jansenists and the French Government, who wished to punish the Jesuit, but they dreaded the Society. The Duke, supping with M. Rouille, the minister for foreign affairs, said that the Jesuit ought to be driven from Versailles, and not be permitted to preach any more. One day, at Rome, he was astonished to hear that he was considered to be an enemy of the Jesuits. Gallic, Assistant General of the order, informed the Duke "that they well knew he was not their friend ;" and gave him for proof what he had said in perfect confidential privacy to M. Rouille concerning Langier.

Jesuitism knew that concealed and innumerable ways, leading to a common centre, are a powerful means of direction and fear. Men dread to declare their opinions, and to act concerning those

whom they expect to meet at all times and in every situation. Jesuits are aware that the reputation of *implacability* places at a distance intimidated enmity; and therefore, their system retains an inexorable memory, which forgets nothing, but knows all. What young ecclesiastic, what family aspiring to advance one of its members in the world, would have dared to show to the Jesuits any opposition, or even dislike? This would have interdicted all access to the rank which the order proposes to their candidates.

Jesuitism knows that the largeness of the base gives stability to the edifice; therefore, to consolidate its power, energy, and opulence, it combined with all interests, took supports from all points, enlarged its foundation as much as possible; and thus united in its support those who feared the commotions which its overthrow might occasion. The Jesuits are aware that power and absence go not together; and that to reign over the scene, it must ever be present. Like men who care not what is said of them, provided they are talked of, Jesuitism is indifferent to the means of attracting regard. It will proclaim the most outrageous dogmas; mingle in all controversies; and originate continual disputes. In the midst of universal propositions, it retains its own concealed doctrines; and admits the generally received code of morality; but holds its own inexplicable subtleties. The Jesuits desire to explain every thing, that they may bewilder the world in their labyrinth; and the subject of debate is of no importance, provided the strife endures and fixes public attention.

A Jesuit sighs only for the honor and triumph of the body. Far from desiring or seeking to break his laborious chain, he never complains. His language is, "Poverty, obscurity, oblivion, and death be mine; so that riches, fame, glory, and triumph attach to the order throughout the world."

The spirit of domination is the soul of Jesuitism; which sways the temporal power by the spiritual authority. Intolerance, with the mixture of that control, has been the most prolific source of all those evils which ever have afflicted humanity. False notions and incorrect apprehensions engender collisions. In that deceitful art, Jesuitism is *Grand Master*. It formerly kept a school for it, and from its books the order made a trade and merchandize; and they are now resuming their occupation with all their arsenal of reservations, subtleties, and equivocations.

That unholy mixture of spiritual and temporal power offended reason, afflicted society, and desolated the world. It is most opposite to that new order of affairs which the progress of light has introduced. It caused frightful evils; and we cannot be preserved from them by the revival of those Jesuits who produced them, and who formed an empire in Paraguay, which was gov-

erned by Priests, only resembling a monastic community, dwelling in an unwall'd convent.

III. JESUITISM INCOMPATIBLE WITH CONSTITUTIONAL ORDER AND THE LIBERTY OF THE PRESS.—Constitutional order is the social contract reduced to *written* laws, that the knowledge of them may be certain and easy; to *regular* laws, derived from the social right and conformed to its principles; and to laws made and adopted by society for their own welfare. On the contrary, Jesuitism is a necessary defender of absolute power, without deliberative assemblies; and which abhors constitutional order.

What is the liberty of the press? A sentinel destined to warn us of all the movements made by the enemies of society, that we may be guarded against surprise. But how can this accord with Jesuitism? The liberty of the press is regular freedom; but Jesuitism is arbitrary despotism. *That* seeks the utmost publicity; *this* conceals itself in crooked and hidden paths. *That* is sincere; but Jesuitism is one entire mass of mental reservations, subtleties, equivocations, and secret intentions contrary to open acts. *That* demands religious liberty; but Jesuitism enacts Roman intolerance. *That* proposes the development of the human intellect; Jesuitism is its restraining tyrant. The liberty of the press displays those broad openings to industry, commerce, and the innumerable occupations which supply all the wants of society; Jesuitism is the art to create and prolong collisions. Therefore, constitutional order cannot exist, or Jesuitism must be extinct; they are totally incompatible with each other. Hatred of the liberty of the press is essential to Jesuitism; but as constitutional order is inseparable from the freedom of the press, it follows that Jesuitism is at permanent and unchangeable hostility with both those essentials of national prosperity.

It is usual to hear the phrase "Government cannot exist with the freedom of the press." Thus men pretend to talk amid those stupendous and brilliant events which the world now witnesses. Is the press not free in America? Yet society is well governed, and with great facility. Is the press not free in England? And is that country ungovernable? Was not France as well governed with the abolition of the censorship of books and newspapers as during its restrictions? Where, then, are the obstructions to government from that cause?

The condition of Spain and Portugal answers that question, for they are not only strangers to the liberty of the press, but openly hostile to it. Are those people so easily governed as America? Before the establishment of constitutional order and the liberty of the press, when the feudal system swayed, was it more easy to govern men than now?

In countries where silence reigns with absolute power, it is said, "It is impossible to govern with a free press." Certainly; for each battery from the press offers a public appeal to the examination of that power; and it cannot but be jealous of submitting to that scrutiny. To exculpate itself upon its own principles, arbitrary despotism is forced to accuse the press, and to impute to it those evils which flow only from tyrannic arrogance; not perceiving that all those allegations are included in the fact,—“Absolute power and the liberty of the press cannot co-exist.”

Thus Jesuitism complains:—“With the freedom of the press, how can I serve despotism? And cited every day before the public tribunal, how can I fascinate the eyes of the purblind multitudes, and scatter the seeds of passive obedience through countries enlightened and refreshed by a sun which never sets upon them! Accursed be the liberty of the press!” Thus Jesuitism raves. Concerning their other opinions, which, with an enslaved press, demand official bucklers for religion, the tranquillity of the state, the peace of families, and respect for dignities, look at America! Is piety wanting there; or honor for their Government and Senators; or social quietude; or domestic concord; or municipal order; or female purity and character?

The right and the penal code of liberty are distinct topics. Experience has proved that the public derive no advantage from condemnations of this species, and that in general, instead of purifying, they corrupt society. During the civil wars of Britain and France, those nations were covered with scaffolds. In Spain and Italy, the more they murdered, the more remained to be killed. Leopold abolished the punishment of death in Tuscany; and the prisons remained nearly empty, while the gallows was vacated. Holland and Switzerland were the most free countries in Europe as to the press. What could not elsewhere be published was there printed,—yet Holland was as rich in peace and good morals as in money; and in Switzerland, part of the habitations were without bolts and locks to the doors.

One of the chiefs of a sound and correct philosophy publicly declared in France, that affairs had attained such a crisis, that “JESUITISM AND PUBLIC LIBERTY ARE IRRECONCILABLE, AND THAT THE REPUBLICS OF SOUTH AMERICA, IN ADOPTING POPEERY AS THEIR ESTABLISHED RELIGION, WERE GUILTY OF NATIONAL SUICIDE.” But expansive ideas germinate not where Jesuitism sways; for its blasting breath dries up and withers every thing it infects.

Since the French revolution in 1789, society, reclaiming their legitimate rights, separated the civil marriage from the religious ceremony. Before that period, the Priest combined a civil office with his ecclesiastical character. His register regulated the state

of citizens. Thus by a strange confusion of ideas, and the consequence of this deplorable mixture of spiritual and temporal things, which has caused so much evil in the world, a religious act conferred civil rights, and a Priest determined the condition of citizens.

That revolution corrected the disorder, and placed the citizen in his natural situation; but as it was feared that custom and ignorance might induce many to be contented with the priestly ceremony, the new legislative code appointed that the civil marriage should precede the religious form.

Roman Priests never allow that any one of their disciples has been married unless the ceremony is performed by themselves. It is of no consequence to them how valid the matrimonial contract may be in the decision of the law, the parties are denounced as living in fornication; and no peace will be experienced by them until they have passed through the Roman ceremonial, and paid the Priest's demand, which, in that case, always includes a heavy fine. Men who designedly marry Protestant women, often evade the claim; but where a Romish female is married to a Protestant man, intimidated by the Priest's debasing character of her mode of living, and by his threats of the awful consequences, scarcely an instance is known, in which the man, for the sake of domestic peace, is not ensnared to submit to the ceremonial, and of course, to pay the sum of which he is thus openly defrauded. A late bull of Pope Pius VII. declares "*all marriages without a Roman priest's celebration, are null and void.*" —De Pradt. *Jesuitisme Ancien et Moderne.*

The Society of Jesuits was avowedly organized to counteract the influence of resuscitated Christianity. They nearly superseded all the other orders, and now constitute the Roman Pontiff's "body-guard"; expressly to defend the papal corruptions, and by every possible means to exterminate all persons who will not submit to the Romish Priesthood. The government of the order is the absolute despotism of an individual, exercising his undisputed control over the destiny, persons, conduct, belief, words, thoughts, and purposes of every devotee belonging to that nefarious association. All their principles, rules, and acts are comprised in one vow, "at all times to go upon any service, and to execute every mandate" of the General of the order, promptly, and without hesitation,—that is, "it is an oath of unqualified obedience to the Pope." Their diabolical tenets, their antisocial intrigues, their intolerable corruptions, and the innumerable murders, and treasons, and wide-spread desolations which they had perpetrated, coerced almost every government in Europe to banish them from their countries. Still they survived under the name of St. Sulpicius, Cordicoles, Freres de la Croix, and other titles. Pope Clement XIV., as he supposed, by his pontifical

authority, suppressed them in 1773; for which act they poisoned their "Infallible Supreme." Notwithstanding the execration of every Christian, the opposition of all civilized nations, the denunciations and curses of Popes and Potentates, and their exterminating decrees and laws, that detestable Society yet exists; and from documents discovered at Montroque, one of their magnificent establishments near Paris since the expulsion of Charles X from France, in 1830, it is ascertained that they then amounted to 22,787; of whom 11,010 were Priests, which number has certainly increased; and that they then possessed sixty-one institutions for "Novices," Jesuits of the first class; and 569 colleges for "Scholars," Jesuits of the second class; and 176 seminaries for "Coadjutors," Jesuits of the third class; and twenty-four houses for the "Professed," the highest and finished class of the order, who alone are considered the perfectly accomplished Jesuits.

IV. MORALITY OF THE JESUITS.—The means by which they originally consolidated and have hitherto prolonged their power and mischiefs, have been through the pretext of educating youth, and by the immorality or rather the plenary indulgence which they have granted for the commission of every degree of turpitude through auricular confession. The idea which is so prevalent, that Jesuits and the Ursuline Nuns—who are only female Jesuits, for their principles and regulations are identical—are peculiarly qualified for the education of youth, is not less deceptive, as is verified by facts, than it is pernicious in reference to morals and piety. Jesuitism is the quintessence of Popery; and its Priests and adepts are most graphically delineated by the apostle John; Rev. xvi. 13, 14. They are "unclean spirits, like frogs, out of the mouth of the Dragon, out of the mouth of the Beast, and out of the mouth of the false prophet; the spirits of Devils, going forth unto the whole world, to gather them to the battle of the great day of God Almighty." They always strive to reconcile the consciences of their followers to every species of crime; to initiate their disciples into the practice of the most flagrant iniquity without remorse, by their casuistry combining "all deceivableness of unrighteousness;" to nullify the authority of every divine law, and all human obligation; and in short, to change the essential character of morality and virtue, so that ungodly men may indulge every depraved propensity, and commit the most horrid sins without the imputation or the sense of guilt.

The following brief summary will partially develop the nature and extent of that atrocious system called Jesuitism, and of the unparalleled enormities which Jesuits emphatically inculcate and sanction.

IMPIETY.—This question was proposed for discussion among the Jesuit Casuists—"When is a man obliged actually to love

God?" *Escobar*, in his Tract 1, Ex. 2. Num. 21; and Tract. 5, Ex. 4. Num. 8; recites the decisions of many authors, the grand inference from the whole of which diversity of opinion is this—"We are not so much commanded to love him, as not to hate him."—*Sirmond* Def. Virt. 2, Tract. 2, Sect. 1.

Sanchez declares—"A man neither commits sin, nor is guilty of any irreverence towards God, when he presumes to address him in his devotions, although at the same time he actually proposes mortally to offend the Deity."—*Opuscul. Moral.* Book 7, Chap. 2.

Hurtado avows—"It is enough to be bodily present at mass, though a man is mentally absent; provided he is externally reverential."—*Sacram.* Vol. 2; 5. Dist. 2. To which opinion *Coninck* assents—*Quest.* 83; 6.—But *Vasquez* adds—"A man fulfils the precept of hearing mass, even though he have not the least intention to hear it."

Escobar thus determines—"If a man intends to hear mass as he ought, he fully performs that duty, nor does any depraved intention counteract it, even that of beholding women with concupiscence."—*Theolog. Mor.* Tract. 1, Ex. 11.

Mascerrennas dedicated his work upon the Sacraments to the Virgin Mary, and affirms, that all the doctrines which he inculcates he was taught by herself. In his Tract. 5, he thus expounds—"He who goes to mass, only to take that opportunity to look upon a woman with unchaste desires, and were it not for that end, would not go thither at all, fulfils the precept of hearing mass, even though he expressly intended not to fulfil it."—How does that dogma coincide with the Lord's admonition, *Matthew* 5: 27, 28?

In his "Fundamental Theology," page 134; *Caramuel* avers—"Those who follow the most gentle, that is, the most licentious of all the probable opinions, ought to be called virgins, because those opinions enable men to behave themselves with such purity, that they do not commit even venial sin." To which *Le Moine*, in his "Easy Devotion," page 244, 291, subjoins; "Having thus overthrown the scarecrow which the devils had set up at her gate, devotion is rendered less troublesome than vice, and more easy than pleasure, so that simply to live is incomparably more difficult than to live well."

In the *Apolog. pour les Casuistes*, pages 26, 28, is this comprehensive clause—"Violations of the decalogue are not sins, when they are committed by a man from ignorance, surprise, or passion."—Upon which dogma there are the following practical comments.—"A man is not obliged to desist from those occasions and opportunities in which he runs the hazard of damnation; if he cannot do it with ease and convenience. A confessor ought to absolve a woman who entertains in her house a man with

whom she often sins ; if she cannot discard him without loss of reputation or comfort, or if she have any cause for retaining him."—Bauny *Somme des Peches* ; 1083.

"A Pagan," says Lacroix, Volume 1, page 104, 106, "ignorant of the Christian religion of the true God, is excusable for worshipping idols ; for whoever acts agreeably to the dictates of conscience whether certainly right or invincibly wrong, cannot offend God ; for invincible ignorance, though even of the law of nature, sufficiently excuses those who act according to such ignorance."

Trachala, in his "Laver of Conscience, or sure guide to Priests for Confession," Title 6, Case 2, thus writes—"There is much difficulty in comprehending the mysteries of the Trinity and of Incarnation ; and of that knowledge, ignorant persons and children seem absolutely incapable ; how then is a Confessor to behave with such penitents ?" Lessius answers, that "an explicit and distinct faith, not being necessary, such persons may be absolved without hesitation. It is sufficient for them, that they believe in a confused and implicit manner."

The ensuing injunctions are denominated "Rules for conscience"—Charli's Propositions, 11, 14 and 15. "If through invincible error, you believe that God hath commanded you to lie and blaspheme, then lie and blaspheme ! Neglect even the worship of God, if you conceive he hath prohibited it."—With whom agree Caberespine, Le Moyne, Georgelin, and Dicastillo, who in his work on Justice and other cardinal virtues, Book 2, fract. 2. Disput. 9. Dub. 2. Num. 48, decides that "theft is a venial sin, if it was committed without deliberation." Bussierot also maintained this *Thesis* : "Antecedent and invincible ignorance, whether of natural laws or of positive statutes, entirely takes away the voluntariness of the act, and consequently exempts from sin."

"He who has received a blow may not intend to revenge himself, but to avoid infamy ; and thus may return the injury by his sword."—Lessius, Just. Lib. 2. Cap. 9. Dub. 12.

Le Moyne in his first proposition affirms—"A Christian may deliberately discard his Christian character, and act as other men in things which are not properly Christian."

"A Son may wish for the death of his Father, and may rejoice when it happens, if it proceed only from a consideration of the advantage which accrues to himself, and not from personal hatred."—Hurtado Sub. Peic. Disput. 9.

The Jesuit doctrines concerning "Probable Opinions," transcend all the other perverse machinations of depravity in their direct tendency to promote infidelity and irreligion. They inculcate, that when there are two contradictory probable opinions upon any point, some maintaining a thing to be lawful and others that it is prohibited, both opinions are equally safe in conscience.

Though one of them must necessarily be contrary to the law of God, yet a man with equal security may follow that which is false as that which is true. One illustration selected from Castro Paolo's work upon "Virtues and Vices," Part 1, Tract 4, Disput. 1, Point 12, Num. 14, will suffice for this topic. "We are not obliged in making choice of the way of salvation, to take that which is most certain or probable; because there may happen to be an error in that which appears the most certain and probable. When the probability of right is founded upon the probability of fact, I conclude from the probability of fact the probability of right. For example; it is probable to me that the cloak which I wear is my own; but it is more probable that it belongs to you—I am not obliged however to give it to you, but have a right to take care of it for myself. It may be probable to a heretic that he is of the true religion, though the contrary may be more probable, but it is not clear that we should therefore oblige him to renounce his errors."—According to this principle, there can be neither theft nor heresy; for all right and wrong are inseparably blended, or rather all evil is good, and all vice is virtue, upon the adoption of the Jesuitical probable opinion. That doctrine, fifty-five of the most renowned Jesuit authors have deliberately and fully ratified.

IMMORALITY.—The utmost extent of human corruption is minutely unfolded and adapted by the Jesuit system, to persons of all characters and conditions. Every diversified unholy temper, covetousness, pride, envy, ambition, hatred, and revenge, with their concomitant irregularities, are expressly recommended. Extravagance, intemperance both in food and drink, and voluptuousness are directly approved. Disobedience to parents is formally justified, with insubordination to national laws and governments.

Some specimens of the diabolical casuistry respecting the social crimes are incorporated; that a correct estimate of the attributes and effects of Jesuitism may certainly be formed.

Calumny.—Caramuel in his Theolog. Fund., says—"It is not mortal sin to calumniate falsely for the preservation of one's honour." Dicastilo, De Justitia, Lib 2. Tract. 2, Disput 12, Num. 404; teaches that "calumny, though grounded on absolute falsities, is not a mortal sin against either justice or charity." Which doctrine, he affirms in corroboration, is not only maintained by a cloud of the Jesuit writers, by whole universities, by the priestly confessors to the German Imperial family; by all the professors in the universities of Vienna, Gratz, and Prague; and by many others of the highest ecclesiastical dignities whom he particularly designates.

Falsehood.—Every variety of mendacious practice is approved by all the Jesuit authors. If they had zealously endeavoured to

evinced the truth of the Apostle Paul's prediction, 2 Thess. 2, 11, that Popery was "A LIE," they could not more effectually have accomplished that object, than by the course which they have adopted to exemplify the spirit and practice of their order. The ensuing excerpts are taken at random from the vast mass of similar passages which may be found in their most renowned and extolled authors.—Lessius De Just. Lib. 2. Cap. 42. Dub. 12, avers—"The Pope can annul and cancel every possible obligation arising from an oath."

Escobar in his "Moral Theolog." Vol. 1. Lib. 1. Sect. 2. Cap. 7; and Lib. 6. Sect. 2. Cap. 10; thus defines,—“It is lawful to dissemble in the administration of the sacraments; and for the same reason, it is no sin to contract a deceitful marriage, by using equivocal expressions to elude the church.”—But the Council of Trent decreed that the right and full intention of the Priest to administer the Sacrament is essential to its reality and genuine effects—while Escobar and the Jesuits determine that it is lawful to dissemble at the celebration of the Romish ceremonies, without the sincere participation of which, as they declare, the Sacrament is a nullity. In reference to Matrimony, it is certain, that the want of intention and the dissimulation combined, both which are authorized according to the Jesuit principles and practice; those defects of truth are the grand and prolific sources, whence emanates that scandalous and overflowing impurity, which is one of the most prominent characteristics of the ten kingdoms of the Dragon, the Beast, and the false Prophet. Blackwell, who wrote an apology for the wickedness of the Jesuit Garnet, who was the principal contriver of the English Gunpowder Plot, avowed, that “the doctrine of equivocation is for the consolation of afflicted Papists, and for the instruction of all the godly.

Dissimulation in religion was practised by the Jesuits, and was also allowed to the utmost extent, by all their Priests who were dispatched to Eastern Asia, and to other countries. They pretended to remain sound Romanists at heart, while they were indulged and dispensed to manifest a great exterior conformity to the idolatrous ceremonial of the Heathens among whom they resided. In Malabar and China especially, the nominal converts to Popery were permitted to worship their image, provided they would secretly carry a crucifix, and, as the Jesuits taught them, rightly direct their intention; whilst those priestly impostors themselves, to render their Christianity, as they affirmed, more congenial to the people, and that they might bind them in their vassalage, attempted altogether to conceal the sufferings and death of the Redeemer from their pretended disciples—Magnum Bullarium Romanum, vol. 6. page 388.

Sanchez in his Oper. Moral. Part. 2, Book 3, Chap. 6, thus

determines—"A man may swear that he hath not done a thing, though he have, by understanding to himself, any particular day, or before he was born—and that is frequently of great convenience, and is always justifiable, when it is necessary or advantageous to his health, honour or estate."—Which doctrine is sustained by Filiutius in his Tract. 25. Chap. 11. "The intention," says the Jesuit, "regulates the quality of the action; and therefore a man lies not though he say, I swear that I have not done such a thing; if he adds in a whisper to himself, '*this day*;' if he pronounces aloud, 'I swear,' then mentally inserts, '*I say*,' and afterwards proceeds aloud, 'that I have not done such a thing;' or if he has an intention to give his discourse that sense which a prudent man would attach to it." According to which principles, a person may secretly speak the truth, but openly falsely and swear to untruths before all other persons without criminality.

Escobar in his Moral Theology, Vol. 1, Book 2, Sect. 2, Chap. 6; presents us the following rules for the administration of justice,—“A judge may lawfully take a sum of money to give sentence for which party he pleases, when both have equal right.”—“If a judge receives a bribe to pass a just sentence, he is bound to restore it; because he is bound to do justice without a bribe; but if the judge be bribed to pass an unjust sentence, he is not obliged in conscience to make any restitution.”—Molina also in the first volume of his works, Tract. 2, Disput. 88, inculcates the same ungodly dogma. “Judges may receive presents from the parties in a suit, if they make them from friendship or gratitude for the justice which has been done them; or to oblige them to do it for the future, or to engage them to take particular care and despatch their business.”

Frauds in business and perjury are thus categorically taught.

—“It is lawful for a man to use false weights; and if he be charged with it, he may deny it by path, making use of equivocal expressions, when he is interrogated before a Judge.”—“May he who turns bankrupt, with a safe conscience, retain as much as is requisite to maintain himself handsomely, or that he may not live meanly? With Lassius, I affirm that he may.”—Escobar Theolog. Moral. Tract. 1, Ex. 3, Cap. 7.

Theft.—Lassius in his work on Justice, Book 2, Chap. 12; thus affirms—“It is lawful to steal in necessity.”—Tamburin in his Explication of the Decalogue, Book 8, Tract. 2, Cap. 2, page 205; asserts—“A man is not bound to restore what he has stolen in small sums, whatever may be the total amount.”—Cardenas in his Crisis Theolog. Diss. 23, Chap. 2, Art. 1; maintains—“Domestics who secretly steal from their masters, being rationally persuaded that it is no injustice to them be-

cause their labor is worth more wages than they receive, commit no crime." That dogma is also ratified by Taberna.—Escobar in his Theolog. Moral. Vol. 4, Lib. 34, Sub. 2, Prob. 10, teaches, that "A child who serves his father may secretly purloin as much as his father would have paid a stranger for his work." In his Universal Moral Theology, Book 5, Quest. 3, Chap. 4, Gordonus decides—"A woman may take the property of her husband for gambling, or any other extravagance, and to supply her spiritual wants, that she may *act like other women*." In other words, she is directed to steal from her family to glut her profligate priestly Confessor.—Vesquez, and Castro Palao, Tract. 6; and Escobar, Tract. 5, Exam. 4, thus determine—"When a man sees a thief resolved and ready to rob a poor person, to hinder him he may point out some rich man whom he shall rob in his stead."—Guimenius in his discussion concerning Sins, Proposition 12, declares—"That sin is greater which is opposed to the higher virtue; but theft is opposed to justice which is nobler than chastity; Sodmia vero castitati quæ est minor." Ergo.

The Jesuits, however, are not so fond of being the subject of depredations, as they are of teaching others to steal for their emolument. In the *Lettres Provinciales*, Pascal narrates the following fact illustrative of Jesuitism:—John d'Alba, a servant at the Clermont Monastery, being "*rationally persuaded*" that his compensation was insufficient, stole that which he considered the amount of the deficiency; of course presuming that he might safely practice their own rules which they had taught him. Instead of which the Jesuits procured his arrest for the felony. Upon his trial D'Alba confessed that he had stolen a few pewter plates, but pleaded in justification the doctrine of Bauny, duly attested by another Jesuit who had initiated him into these cases of conscience;" one of which was this, that as he was not sufficiently paid, he might purloin the remainder without guilt. The Judge gave the following sentence:—"The prisoner cannot be acquitted by the Jesuit authors; for their doctrine is sinful, pernicious, and contrary to all laws, natural, divine, and human, confounding all honesty, and authorizing domestic unfaithfulness and fraud. It is therefore ordered, that D'Alba shall be whipped at the gate of the Monastery by the common executioner; that at the same time and place all the writings of those Jesuits upon the subject of theft shall be burnt;" and the Jesuits were prohibited from again inculcating such knavery upon pain of death.

Murder.—Henriquez in his *Sum of Moral Theology*, Vol. 1, Book 14, Chap. 10; says—"A Priest who commits adultery with a woman is not criminal, if he kills her husband who assaults him."—Airault, Page 319, thus teaches—"If a person

attempts to ruin my reputation by calumny, and I can avoid the injury by directly killing him, may I do it? Certainly, you may fitly kill him, not publicly, but in secret, to avoid scandal."—Cuimenius in his seventh proposition, affirmed—"You may charge your opponent with false crimes to take away his credit, as well as to kill him." The ensuing fact from Bessage's History, Book 1, Chap. 7, presents a striking example of Guimenius' principle in practice.—"At the time of the Parisian Massacre, when all the Huguenots were doomed to death, two Papists were fighting near one of the Mass-houses in Paris, where the weakest of the combatants upbraided his fellow with the name of *Lutheran*! A crowd soon rushed out from Mass, and the wretched creature, who knew no more of Lutheranism than he did of evangelism was instantly butchered. A prior of one of the neighbouring monasteries who attempted to appease the tumult was denounced as his accomplice, and was instantly assassinated."—Filiucius in his second volume, Tract. 29, Chap. 3; affirms—"A man may kill a false accuser, the witnesses produced against him, and the judge himself."—Molina, Vol. 3, Disput. 16, avers—"It is lawful to kill any man to save a crown." With which decision, Tabernæ in his Practical Theology, Part 2, Chap. 27, perfectly coincides.—Fegeli, in his Practical Questions, Part 4, Chap. 1, Quest. 7, Num. 8, avows—"It is not sin for parents to wish the death of their children, or to desire the death of any one who troubles the Roman Church."—The next proposition is from Dicastillo, Book 2, Tract 1, Disput. 10. Dub. 1, Num. 15.—"If a man becomes a nuisance to society, the son may lawfully kill his father."—Escobar in his Moral Theology, Vol. 4, Lib. 31, Sect. 2, Precept. 4, Prob. 5, avers—Children are obliged to denounce their parents or relatives for heresy, although they know that they will be burnt; or they may starve them to death, or kill them, as enemies who violate the rights of humanity."—Gobat in his Moral Works, Vol. 2, Part 2, Tract. 5, Cap. 9, Sec. 8, declares—"A son who inherits great wealth by the death of his father may rejoice, that when he was intoxicated, he murdered his father."—Busenbaum and Lacroix, Moral Theology, Vol. 1, Page 295, proclaim—"In all cases where any man has a right to kill a person, if affection moves, another may do it for him."

Infanticide.—Airault in his Propositions; Martin in his Theology, Tract. 23; Navarrus, Arragona, Bannez, Henriquez, Sa, Sanchez, Castro, Palao, Dicna, Edidius, and many other Jesuits, not only palliate, but in many specified cases absolutely enjoin the most unnatural and inhuman modes of destroying children; under the pretext of preserving female reputation, and especially to conceal the infamy of Monks and Nuns.

Regicide.—La Croix in his first volume, Page 294 ; declares, "A man condemned by the Pope may be killed wherever he is found."—Mariana, in his *Reg. Institut.* Lib. 1, Cap. 7, thus decides—"A tyrant may be killed by open force and arms ; but it is prudent to use frauds and stratagems, because it may be done with less public and private danger. Hence, it is lawful to take away his life by every possible art."

It is a very important consideration in connection with this topic, that the Jesuits enacted the following rule—"No volume shall be published by any of the members without the approbation of the Superiors."—Provincial *Lettres* 5, 9 : whence it follows, that the whole order are responsible for every dogma contained in any works of the Jesuits, unless it has been expressly condemned. From which fact, as combined with the preceding testimonies, which are extracted from the works of the most renowned Jesuit authors, it is most manifest ; that Modern Popery is grossly immoral and inexpressibly corrupting ; that it destroys all sense of reciprocal obligation ; that it injures civil society through all its ramifications ; that it is totally incompatible with public order and all righteous government ; that it is destructive of domestic confidence and national safety ; and consequently that system, the principal characteristic of which is this—that it teaches and fosters every species of iniquity, and "trains up youths to villainy by rule ;" ought not to be tolerated in any civilized nation, and much less, among a people denominated and professing to be Christians.

Danger of Jesuitism.—The Popedom, it is now supposed, numbers one hundred and twenty millions of vassals, with four hundred thousand active Priests, everywhere scattered, having but one chief ; for whom respect increases by distance. Irish and American Priests are most obsequious to the Roman Pontiff. He is the head of that immense family of traitorous spies, and of that universally present ecclesiastical militia. He numbers more minions than all the other sovereigns. They have subjects only in their own territory ; the Pope claims them in all countries. They only command the exterior homage ; the Pope rules the interior, and penetrates the heart, for *conscience is the seat of his empire*. If the whole world were papal, he would control the world ; being directly served by millions of priests devoted to the worship of him, as supreme. That power, as it already in former ages in Europe has disturbed, would shake the universe.

In Ireland, Holland, the United States, and Canada, all Roman affairs are managed by vicars apostolic, as in countries regulated by missions. That system is highly approved at Rome, because it supplies the means of that court being every-

where sovereign.—The Priests of the United States and Canada, like those of Ireland, are extremely devoted to the Pope. They are very rigorous in their exactions. In due time, *they will embarrass the government* of the United States, as those of Ireland have disconcerted the British Government, and those of Holland have troubled their sovereign. In all the course of the Jesuits, there is something so unmanageable, that their proceedings should be terminated at once, by decided opposition.

We may, however, rejoice, that America advances toward Europe with the social contract, constitutional order, and the liberty of the press in her hand. In spite of their efforts, the Jesuits can easier extinguish the sun in his brightness, than put out the new light which now irradiates the world. They can stop the course of the morning star, rather than arrest that star to improvement which the human family have taken; and the project of the Jesuits to recover universal supremacy, cannot be accomplished without the prior destruction of mankind, with their intellectual illumination, and the sensibilities of their hearts.

Nevertheless; human society is fearfully menaced by the atrocious revival of the order of Jesuits; and by the introduction of its principles, which engender and promote every private and public collision and disorder. AWAY WITH JESUITISM.—De Pradt, *Jesuitisme Ancien et Moderne*.

Our country is in jeopardy. We have in our midst a dark insidious and treacherous enemy, who is endeavouring to elevate himself on the overthrow of our freedom, and the extermination of Christianity. "Unless all the Ministers of the Gospel awake from their dreamy confidence and false charity, and rouse their energies to a universal and persevering opposition to that artful, insinuating, and dangerous traitor, the Popish Priesthood, ere long we may realise the terrors, cruelties, tortures, and massacres which our ancestors endured. Therefore, blow the trumpet of alarm, cry mightily against the abominations of the secret places; and fervently pray, that God would accomplish his promise, and 'consume the mystery of iniquity and the working of Satan, with the spirit of his mouth, and with the brightness of his coming.' "

PART SECOND.

SECRET INSTRUCTIONS OF THE JESUITS.

The foregoing is a fearful but truthful delineation of Jesuitism, and serves as an introduction to the secret instructions. These were published in New York, in 1841, and Dr. Brownlow gave a prefatory sketch of the history and progress of the order, from which we take the following, which also proves the genuineness of the document :—

The success of this sect was at first very slow. In 1540 when the frantic Loyola petitioned the pope for a bull to establish this new papal army, he had only *ten* disciples. He was in nearly as hapless a condition as his equally moral, and equally Christian brother, Mohammed. But they surmounted every difficulty for a season, by adapting their agents and members to every class. And particularly, they gained applause, and fame, and wealth by cultivating the arts and sciences ; by diffusing the most extensive taste for the classics, by their editions "*In usum Delphini*;" for the instruction of the Dauphin, as the young heir apparent to the French throne, was then entitled.

In fact, they soon supplanted every rival in the department of teaching. They seemed to gain the instruction of the youth, in every European kingdom. They did for centuries exactly that, which they are now attempting to do in the United States and Canada. They affected immense learning. All others knew nothing. They went in disguise into Protestant kingdoms and states. They set up schools ; or gained the Academic chairs ; and the professional chair. They won over the youth to their cause. Their female Jesuits pursued the same course with the young and tender sex ; and made vast numbers of converts to their sect. And these Jesuit nuns did not waste their energies and exhaust their pious emotions in dungeon cells and the grated prisons, which the want of due gallantry on the part of laymen even among us, allow the aspiring and licentious priests to build for women, under their very eyes!!! No, they were out of door missionaries. They were known by the name of "Sisters of Charity,"—"Sisters of the Heart," and other sentimental and imposing names. They were female soldiers invading the sanctity of families ; "carrying captive silly women, laden with iniquity," and ignorance. They fought among females as did their desperate male brothers among the males in the community.

Forty-eight years after their organization—that is, in 1608, they had increased to the appalling number of nearly *eleven thousand*. Before the English Revolution of 1688 they had obtained the direction of the schools, academies, colleges, and universities in all the European Catholic Continent; and they had the address to have their members installed confessors to the Kings of Spain, France, Portugal, Naples, Austria, Sicily, and the regal Duke of Savoy, and every leading prince and noble in these kindgoms.

But, they had driven on so furiously in their wild, ambitious, and bloody career, that innumerable enemies were raised up against them. The Jansenists were their deadly enemies in France. Pascal's "Provincial Letters," written with inimitable good humour, and in the most elegant style, attracted all scholars and politicians to their dangerous morality, their atrocious principles in politics; and had inflicted a blow on the Jesuits from which they never recovered. Their disgrace took place first in France. They were dissolved, and abolished in 1762 by the parliament of France. And in this national act, the parliament assigned the following as the reasons of their abolition:—"The consequences of their doctrine destroys the law of nature; they break all the bonds of civil society by authorizing theft, lying, perjury, the utmost licentiousness, murder, criminal passions, and all manner of sins. These doctrines, moreover, root out all sentiments of humanity: they overthrow all governments; excite rebellion; and uproot the foundation and practice of religion. And they substitute all sorts of superstition, irreligion, blasphemry, and idolatry.

Their overthrow in Spain was sudden and complete. At midnight, March 31, 1769, a strong cordon of troops surrounded the six colleges of Jesuits in Madrid; seized the fathers, and before morning had them conveyed on the way to Carthagená. Three days after, the same prompt measures were pursued towards every other college in the kingdom. In a word kingdom after kingdom followed up the same course of measures against these intolerable enemies of God and men! They have been banished either partially or entirely no less than thirty-nine times from the different kingdoms and States of Europe! And in 1773, Pope Gangeneli—Clement XIV.—abolished the order entirely, as a sect no longer to be endured by man! "It will cost me my life," said he:—"but I must abolish this dangerous order." It did cost him his life. A few days after his bull was published against the Jesuits, a notice was placarded on his gate, intimating that "the see would soon be vacant by the death of the pope." He died of poison within a few days of the time thus announced by their agency. He observed on his dying bed to those around him,—“I am going to eternity; and I know for what!”—Brewster's Encycl. vol. xi. 171.

But, although they were thus dissolved and abolished, they still kept up privately their organization. In the interim, from 1773 to 1801, their general resided at Rome, publicly. In 1801, they were restored for some political reasons, by the Emperor Paul, in Russia. This seems almost incredible. But this bad man and infamous emperor needed the support of the worst of all the Roman Catholic orders! In 1804, the King of Sardinia, for the same reasons, restored them. In 1814 at the close of the late war, Pope Pius VII., who first crowned the Emperor Napoleon, and then ventured to excommunicate him, restored the order of Jesuits to their full powers, and prerogatives in all particulars. And called on all papal princes in Europe, and the powers in South America, and in all the establishments of popery, "to afford them protection and encouragement," as the pope's right arm, and the superior and most successful instruments of extending Catholicism, and putting down all heresies.

In that papal bull, reviving this sect, the pope even in this enlightened day, utters his visionary claims in a style befitting the Dark Ages! He affirms that "this act is *above the recal, or revision of any judge, with whatever power he may be clothed.*" He thus sets at defiance all the powers of civil governments upon the earth.

This order being thus revived, and covered with the shield of "the master of the kings of earth," is now in active operation; and has been attended, for the last thirty years, with the most appalling success, in undermining the liberties of mankind, corrupting religion, sowing dissensions in the churches, and in aiding the Holy Alliance, in throwing "a wall of iron around their kingdoms to prevent the entrance and dissemination of liberal sentiments." Their labours extend to every papal and every Protestant kingdom and state in Europe; and in South America; where they are the main cause of all these national convulsions and bloodshed, in order to prevent and put down public liberty. They are also most active in Great Britain and the United States, which above all other nations they are most anxious to win, and woo over to papism.

The revival of the order of Jesuits by Pope Pius VII. in the face of the bull of another equally infallible pope, who had condemned them, and abrogated them, as a most pestiferous and infamous sect, exhibits a poor specimen of papal unity and infallibility. And the act of Pope Pius VII. ought to have roused the indignation of all the friends of humanity, order, and liberty, in Europe and America.—The following are the sentiments of an able writer (on this) in the *London Christian Observer*, vol. xiv.* "What new witness has appeared to testify on behalf of Jesuitism? What adequate cause existed for its revival by a

*Pp. 175, 176.

pope?" "If an instrument is wanted to quench the flame of charity; and throw us back into the career of ages; and sow the seeds of everlasting divisions; and lay a train which is to explode in the citadel of truth; and, if possible, overthrow her sacred towers,—we venture confidently to affirm that JESUITISM is that very instrument." Until a proper reason be assigned other than this, we must conclude with our forefathers,—with the kings, and queens, and parliaments, and judges, and churches of Europe,—ay! and with the decisive bull of the infallible Pope Gangenelli, Clement XIV., that JESUITISM is a public nuisance; and that he who endeavours and dares to let it loose upon civil society, is actually chargeable with high treason against the common interests and happiness of the human family." See Brewster's *Encycl. Article JESUITS*, vol. xi. 172.

Let me now advert briefly to the history of the following little book which these statements are designed to introduce to our readers.

The SECRET INSTRUCTIONS formed a code of those laws of Jesuitism. They were not allowed to be made known even to many members of a certain class of Jesuits. They had bold, daring, bad men to achieve desperate deeds, and take off their enemies by steel, or bullet, or poisoned chalice. These knew something that others did not. They had also disguised agents, men in mask. These Jesuits knew something not imparted to others of the same order. They had shrewd, crafty, courteous, and most polished men, who courted nobles, insinuated themselves into the favor of princes, kings, and rich widows, and young heirs and heiresses. These had their "INSTRUCTIONS" from their general. They had fine scholars, decent, steady, serious, moral men. These were not at all let into the secret of CERTAIN INSTRUCTIONS. They were sent out as traps to captivate the serious, the unsuspecting, the religious. These had it in charge to give a captivating representation of their Society of Jesus. These taught that they mingled in no politics: sought no riches: kept strictly their vow of poverty. Their sole object was, by the help of heaven, to convert the world, and put down Protestantism and all other heresies! And in these details, these classes of this sect were honest. For they were not initiated into "the Secret Instructions." And hence they could, with an honest conscience, deny and even swear on the cross, that no Instructions were ever given, or ever received. And the initiated Jesuits took special care to push forward these decent, amiable, moral and trustworthy men, to declare to the world that no such rules,—and no such maxims as these of THE SECRET INSTRUCTIONS ever existed among them. And from the high character of these men, their testimony was of great weight with kings, nobles, and even Protestants.

This throws light upon the mystery and contradictory statements made by *honest* Jesuits, and historians ; and by Protestants. The profligate, the cunning, the daring, and all similar classes in this motly sect, together with their general, and the host of his spies crawling like the frogs, and flying like the locust of Egypt, all over the land, were fully initiated into the secret of these "Instructions:" and they acted on them every day. Hence the horrid marks of their footsteps of pollution and blood!!!

In fact, these "SECRET INSTRUCTIONS" were not discovered fully to the Christian public, until some fifty years after the dissolution and expulsion of the Society. But all ranks of men, papal and Protestant, who had studied the Jesuit movements, intrigues and conspiracies, were intimately acquainted with their practices. Hence, when the book of "SECRET INSTRUCTIONS" was discovered and published, every body at once saw the evidence of its authenticity. They had been long familiar with their conspiracies and practices. Here was the exact platform and model of all their actings. They who had felt and suffered under their atrocious morals and conspiracies against the cause of God and the rights of man, could not possibly entertain a doubt of the authenticity of these RULES. They exactly corresponded, as the model on paper, formed by the architect's hand, corresponds with the finished house! It was in vain to deny these "RULES and REGULATIONS," when all the cunning craft and deeds, and atrocities prescribed by these Rules were blazoned in the memories of princes, nobles, ministers and people. Before they could succeed, therefore, in denying the "SECRET INSTRUCTIONS," they behoved to raze, from national monuments, and national records, and all the details of history, the deeds of atrocity perpetrated by the Jesuit order in the old and new world!

The Jesuits had been repeatedly charged with acting on SECRET RULES, which no eye was allowed to see, or ear to hear. The University of Paris, so far back as 1624, charged it on them, "that they were governed by 'SECRET LAWS,'" neither allowed by kings, nor sanctioned by parliaments. And in the *History of the Jesuits*, vol. i., page 326, &c., we find, in a letter from the Roman Catholic bishop of Anglepais, the following:—"The superiors of the Jesuits do not govern them by the Rules of the Church, but by certain 'SECRET INSTRUCTIONS AND RULES,' which are known only to those superiors." See the edition of the Letter, published at Cologne in 1666.

In the gradations of the order, there were some as we have already noticed, who were not let into the knowledge of their hidden rules. But, there were others, who, though admitted into these hidden rules, were not initiated into the *most* secret regulations. During the civil prosecutions in France, brought against the Jesuits by the French merchants to recover from the Society

the monies lost to them, by the Jesuits' mercantile missionaries in Martinico, the fathers at the head of the Society were constrained to bring their books into court. This was a most unfortunate matter for them. Their "CONSTITUTIONS" were now made public. The nation became indignant at the whole sect. The parliament issued their arrest, dissolved them, and banished them.

But this was not the worst. This little volume, of which we present a new edition to our readers, called "SECRETA MONETA,—THE SECRET INSTRUCTIONS OF THE JESUITS," was not discovered until about fifty years after this dissolution of the sect in France. These were said to be drawn up by Laignez, and Aquaviva, the two immediate successors of Loyola, the founder.

When these were first published, the Jesuits were at first overwhelmed with fear. But they immediately affected to be much offended that such Rules should be ascribed to them. They publicly denied them. This of course was expected. Every criminal pleads "not guilty." But their authenticity is not for a moment doubted among all scholars, both Papal and Protestant.

There is a work in the British Museum, entitled *Formula Provisionum diversarum a G. Passarello, summo studio in unum collectæ*, &c., and printed at Venice in 1596. At the end of this book, "THE SECRET INSTRUCTIONS" are found in Manuscript, entered there no doubt by some leading and fully initiated Jesuit for his own use. And at the close, there is an earnest "caution, and an injunction." The caution is, that these "INSTRUCTIONS" be communicated with the utmost care only to a very few, and those the *well tried*. And the injunction is characteristic. "Let them be denied to be the rules of the Society of Jesus, if they ever shall be imputed to us"

The first copy of "THE SECRET INSTRUCTIONS" was discovered in the Jesuits' College at Paderborn, Westphalia; and a second copy, in the city of Prague. In the preface to these is found the same injunction as that above:—"If these Rules fall into the hands of strangers, they must be positively denied to be the Rules of the Society."*

The discovery of the copy at Paderborn, was in this wise, as appears from the preface to the English copy, published in 1658. When Christian, the Duke of Brunswick, took Paderborn, he seized upon the Jesuit College there, and gave their library, together with all their collection of manuscripts to the Capuchins. In examining these, they discovered "THE SECRET INSTRUCTIONS" among the archives of the Rector. And they being, as were also the other monkish orders, no friends to the Jesuits, brought them before the public.

* See London Christian Observer, vol. 14, p. 169.

This great master-piece of religious policy, was published many years since, in Latin, French, and Dutch.

Mr. John Schipper, a bookseller at Amsterdam, bought one of them at Antwerp among other books, and afterwards reprinted it. The Jesuits being informed that he had purchased this book, demanded it back from him; but he had then sent it to Holland. One of the Society, who lived at Amsterdam, hearing it, said soon after to a Catholic bookseller, by name Van Eyk, that Schipper was printing a book which concerned the Jesuits, replied, that if it was only the Rules of the Society, he should not be under any concern; but desired that he would inform himself what it was.

Being told by the bookseller that it was the *Secret Instructions of the Society*, the good father, shrugging up his shoulders, and knitting his brow, said, that he saw no remedy but denying that this piece came from the Society.

The Reverend Fathers, however, thought it more advisable to purchase the whole edition, which they soon after did, some few copies excepted; from one of these it was afterwards reprinted, with this account prefixed, which is there said to be taken from two Roman Catholics, men of credit.

PREFACE.

These Private Instructions must be carefully retained, and kept by the superiors in their own hands, and by them be communicated only to a few of the professors; and when it shall be judged for the benefit of the Society, divulge some of them to such as are non-professors; but even these must be done under the strictest ties of secrecy, and not as rules committed to writing by others, but as deduced from the experience of him that dictates. And since many of the professors must necessarily from hence be acquainted with these private advices, the Society has, therefore, from their first establishment, taken care that no one who is in the secret can betake himself to any order but that of the *Carthusians*; and this, from the strict retirement in which they live, and the inviolable silence they are compelled to; which the holy see has been pleased to confirm.

The greatest care imaginable must be also taken that these instructions do not fall into the hands of strangers, for fear, out of envy to our order, they should give them a sinister interpretation; but if this (which God forbid!) should happen, let it be positively denied that these are the principles of the Society, and such denial be confirmed by those of our members which we are sure know nothing of them; by this means, and by confronting these with our Public Instructions, printed or written, our credibility will be established beyond opposition.

Let the superiors also carefully and warily inquire, whether discovery has been made of these Instructions by any of our members to strangers; and let none of them transcribe, or suffer them to be transcribed, either for himself or others, without the consent of the general or provincial. And if any one be suspected of incapacity to keep such important secrets, acquaint him not of your suspicion, but dismiss him.

THE
SECRET INSTRUCTIONS
OF
THE JESUITS.

CHAPTER I.

How the Society must behave themselves when they begin any new foundation.

I. It will be of great importance for the rendering our members agreeable to the inhabitants of the place where they design their settlement, to set forth the end of the Society, in the manner prescribed by our statutes, which lay down, that the society ought as diligently to seek occasions of doing good to their neighbors as to themselves; wherefore, let them with humility discharge the meanest offices in the hospitals; frequently visit the sick, the poor, and the prisoners, and readily and indifferently take the confessions of all, that the novelty of such uncommon and diffusive charity may excite in the principal inhabitants an admiration of our conduct, and forcibly draw them into an affection for us.

II. Let it be remembered by all, that the privilege to exercise the ministry of this Society must be requested in a modest and religious manner, and that they must use their best endeavors to gain chiefly the favor of such ecclesiastics and secular persons of whose authority they may stand in need.

III. Let them also remember to visit distant places, where, having demonstrated the necessities of the Society, they shall receive the most inconsiderable alms, which afterwards being bestowed on other objects, may edify those which are as yet unacquainted with our Society, and stir them up to a greater liberality to us.

IV. Let all seem as though they breathed the same spirit, and consequently learn the same exterior behaviour, that by such an uniformity in so great a diversity of men, all may be edified. But if any obstinately persist in a contrary deportment, let them be immediately dismissed as dangerous persons, and hurtful to the Society.

V. At their first settlement, let our members be cautious of purchasing lands ; but if they happen to buy such as are well situated, let this be done in the name of some faithful and trusty friend. And that our poverty may have the more colorable gloss of reality, let the purchases adjacent to the places wherein our colleges are founded, be assigned by the provincial to colleges at a distance, by which means it will be impossible that princes and magistrates can ever attain to a certain knowledge what the revenues of the Society amount to.

VI. Let no places be pitched upon by any of our members for founding a college but opulent cities ; the end of the Society being the imitation of our blessed Saviour, who made his principal residence in the metropolis of *Judea*, and only transiently visited the less remarkable places.

VII. Let the greatest sums be always extorted from widows, by frequent remonstrances of our extreme necessities.

VIII. In every province, let none but the principal be fully apprised of the real value of our revenues ; and let what is contained in the treasury of *Rome*, be always kept as an inviolable secret.

IX. Let it be publicly demonstrated, and everywhere declared by our members in their private conversation, that the only end of their coming there was for the instruction of youth, and the good and welfare of the inhabitants ; that they do all this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people, as other religious societies are.

CHAP. II.

In what manner the Society must deport, that they may work themselves into, and after that preserve a familiarity with princes, noblemen, and persons of the greatest distinction.

I. Princes, and persons of distinction everywhere, must by all means be so managed, that we may have their ear, and that will easily secure their hearts ; by which way of proceeding, all persons will become our creatures, and no one will dare to give the Society the least disquiet or opposition.

II. That ecclesiastical persons gain a great footing in the favor of princes and noblemen, by winking at their vices, and putting a favorable construction on whatever they do amiss, experience convinces ; and this we may observe in their contracting of marriages with their near relations and kindred, or the like. It must be our business to encourage such, whose inclination lies this way, by leading them up in hopes, that through our assistance they may easily obtain a dispensation

from the Pope ; and no doubt he will readily grant it, if proper reason be urged, parallel cases produced, and opinions quoted which countenance such actions, when the common good of mankind and the greater advancement of God's glory, which are the only end and design of the society, are pretended to be the sole motives to them.

III. The same must be observed when the prince happens to engage in any enterprise which is not equally approved by all his nobility ; for, in such cases, he must be egged on and excited ; whilst they, on the other hand, must be dissuaded from opposing him, and advised to acquiesce in all his proposals. But this must be done only in *generals*, always avoiding *particulars*, lest, upon the ill-success of the affair, the miscarriage be thrown upon the Society. And should ever the action be called in question, care must be taken to have instructions always ready, plainly forbidding it ; and these also must be backed with the authority of some senior members, who, being wholly ignorant of the matter, must attest upon oath, that such groundless insinuations are a malicious and base imputation on the Society.

IV. It will also very much further us in gaining the favor of princes, if our members artfully worm themselves, by the interest of others, into honorable embassies to foreign courts in their behalf, but especially to the Pope and great monarchs, for, by such opportunities, they will be in a capacity both to recommend themselves and their Society. To this end, therefore, let none but thorough zealots for our interest, and persons well versed in the schemes and institutions of the Society be ever pitched upon for such purposes.

V. Above all, due care must be taken to curry favor with the minions and domestics of princes and noblemen, whom, by small presents and many offices of piety, we may so far byass, (bias,) as by means of them to get a faithful intelligence of the bent of their master's humors and inclinations, thus will the Society be better qualified to chime in with their tempers.

VI. How much the Society has benefitted from their engagements in marriage treaties, the house of *Austria* and *Bourbon*, *Poland*, and other kingdoms, are experimental evidences. Wherefore, let such matches be with prudence picked out, whose parents are our friends, and firmly attached to our interests.

VII. Princesses and ladies of quality are easily to be gained by the influence of the women of their bed-chamber ; for which reason we must by all means pay particular address to these, for thereby there will be no secrets in the family but what we shall have fully disclosed to us.

VIII. In directing the consciences of great men, it must be observed that our confessors are to follow the opinion of those who allow the greater latitude, in opposition to that of other religious orders, that their penitents being allured with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel.

IX. Princes, prelates, and all others who are capable of being signally serviceable to the order, must be favored so far as to be made partakers of all the merits of the Society, after a proper information of the high importance of so great a privilege.

X. Let these notions be cautiously and with cunning instilled into the people, that this Society is entrusted with a far greater power of absolving, even in the nicest cases; of dispensing with fasts; with paying and demanding of debts; with impediments of matrimony, and other common matters, than any other religious order, which insinuations will be of such consequence, that many of necessity must have recourse to us, and thereby lay themselves under the strictest obligations.

XI. It will be very proper to give invitations to such to attend our sermons and fellowships, to hear our orations and declamations, as also to compliment them with verses and theses; to address them in a genteel and complaisant manner, and at proper opportunities to give them handsome entertainments.

XII. Let proper methods be used to get knowledge of the animosities that arise among great men, that we may have a finger in reconciling their differences; for by this means we shall gradually become acquainted with their friends and secret affairs, and of necessity engage one of the parties in our interests.

XIII. But should discovery happen to be made, that any person serves either king or prince, who is not well-affected towards our Society, no stone must be left unturned by our members, or which is more proper, some other, to induce him by promises, favours and preferments, which must be procured for him under his king or prince, to entertain a friendship for and familiarity with us.

XIV. Let all be very cautious of recommending or preferring such as have been any way dismissed from the Society, but especially those who of their own accord have departed from it; for let them disguise it ever so cunningly, nevertheless they always retain an implacable hatred against our order.

XV. Finally,—Let all with such artfulness gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready at our back, even to sacrifice their nearest relations, and most intimate friends, when we say it is for our interest and advantage.

CHAP. III.

How the Society must behave themselves towards those who are at the helm of affairs, and others who, although they be not rich, are notwithstanding in a capacity of being otherwise serviceable.

I. All that has been before mentioned may in a great measure be applied to these ; and we must also be industrious to procure their favor against every one that oppose us.

II. Their authority and wisdom must be courted, for obtaining several offices to be discharged by us ; we must also make a handle of their advice with respect to the contempt of riches ; though, at the same time, if their secrecy and faith may be depended on, we may privately make use of their names, in amassing temporal goods for the benefit of the Society.

III. They must be also employed in calming the minds of the meaner sort of people, and in wheedling the aversions of the populace into an affection for our Society.

IV. As to bishops, prelates, and other superior ecclesiastics, they must be importuned for such things only as shall appear necessary ; and even for these, with a proper regard to the diversity of our occasions, and the tendency of their inclinations to serve us.

V. In some places, it will be sufficient if we can prevail with the prelates and curates to cause those under them only to bear a reverence to our order, and that they themselves will be no hindrance to us in the discharge of our ministry. In others, where the clergy are more predominant, as in *Germany, Poland, &c.*, they must be addressed with the profoundest respect, that by their and the prince's authority, monasteries, parishes, priories, patronages, foundations of masses, and religious places may be drawn into our clutches ; and this is no hard matter to be obtained, in those places where Catholics are intermixed with heretics and schismatics. And for the better effecting of this, it will be of great importance to remonstrate to these prelates the prodigious advantage and merit there will be in changes of this sort, which can hardly be expected from priests, seculars, and monks. But should they be prevailed upon, their zeal must then be rewarded with public commendations, and the memory of the action transmitted in writing to the latest posterity.

VI. In prosecution of the same end, we must engage such prelates to make use of us both for confessors and counsellors ; and if they at any time aim at higher preferment from the see of *Rome*, their pretensions must be backed with such strong

interest of our friends in every place, as we shall be almost sure not to meet with a disappointment.

VII. Due care must be also taken by such of our members who have intercourse with bishops and princes, that the society, when these found either colleges, or parochial churches, may always have the power of presenting vicars for the cure of souls; and that the superintendant of the place for the time being be appointed curate, to the end we may grasp the whole government of the church; and its parishioners by that means become such vassals to us, that we can ask nothing of them that they will dare to deny us.

VIII. Wherever the governors of academies hamper our designs, or the Catholics or heretics oppose us in our foundations, we must endeavor, by the prelates, to secure the principal pulpits, for, by this means, the Society at least may some time or other have an opportunity of remonstrating their wants, and laying open their necessities.

IX. The prelates of the church, above all others, must be mightily caressed when the affair of canonization of any of our members is upon foot; and, at such a time, letters by all means must be procured from princes and noblemen, by whose interest the matter may be promoted at the court of Rome.

X. If ever it happen that prelates or noblemen are employed in embassies, all caution must be taken to prevent them from using any religious order that oppose ours, lest their disaffection to us should be infused into their masters, and they propagate it among the provinces and cities where we reside. And if ever ambassadors of this kind pass through provinces or cities where we have colleges, let them be received with all due marks of honor and esteem, and as handsomely entertained as religious decency can possibly admit of.

CHAP. IV.

The chief things to be recommended to preachers and confessors of noblemen.

I. Let the members of our Society direct princes and great men in such a manner that they may seem to have nothing else in view but the promotion of God's glory; and advise them to no other austerity of conscience, but what they themselves are willing to comply with, for their aim must not, immediately, but by degrees and insensibly, be directed towards political and secular dominion.

II. We must, therefore, often inculcate into them, that honors

and preferments in the state should always be conferred according to the rules of justice ; that God is very much offended at princes when they any ways derogate from this principle, and are hurried away by the impulse of their passions. In the next place, our members must with gravity protest, and in a solemn manner affirm that the administration of public affairs is what they with reluctance interfere in ; and that the duty of their office obliges them often to speak such truths as they would otherwise omit. When this point is once gained, care must be taken to lay before them the several virtues persons should be furnished with, who are to be admitted into public employ, not forgetting slyly to recommend to them such as are sincere friends to our order ; but this must be done in such a manner as not immediately to come from us, (unless the princes enjoin it) for it may be effected with a far better grace by such as are their favorites and familiars.

III. Wherefore, let the confessors and preachers belonging to our order be informed by our friends of persons proper for every office ; and, above all, of such as are our benefactors ; and whose names let them carefully keep by them, that when proper opportunities occur, they may be palmed upon the prince by the dexterity of our members or their agents.

IV. Let the confessors and preachers always remember, with complaisance and a winning address, to soothe princes, and never give them the least offence in their sermons or private conversations, to dispossess their minds of all imaginary doubts and fears, and exhort them principally to faith, hope, and political justice.

V. Let them seldom or never accept of small presents for their own private use, but rather recommend the common necessities of the province or college. At home, let chambers plainly furnished content them ; and let them not appear in showy dresses, but be ready at every turn to administer their ghostly advice to the meanest person about the palace ; lest they give others occasion to believe, they are willing to be helpful to none but the great.

VI. Immediately upon the death of any person in post, let them take timely care to get some friend of our Society preferred in his room ; but this must be cloaked with such cunning and management, as to avoid giving the least suspicion of our intending to usurp the prince's authority ; for this reason (as has been already said) we ourselves must not appear in it, but make a handle of the artifice of some faithful friends for effecting our designs, whose power may screen them from the envy which might otherwise fall heavier upon the Society.

CHAP. V.

What kind of conduct must be observed towards such religious persons as are employed in the same ecclesiastical functions with us.

I. We must not be discouraged or beat down by this sort of men, but take proper opportunities, demonstrably to convince princes, and others in authority, who are in any way attached to our interest, that our order contains the perfection of all others, excepting only their cant and outward austerity of life and dress ; but if another order should claim pre-eminence in any particular, that it is our's which shines with the greatest lustre in the church of God.

II. Let the defects of other religious orders be diligently canvassed and remarked, and, after full discovery, gradually published to our faithful friends, but always with prudence and a seeming sorrow ; and let it be pretended, that it is not in their power to acquit themselves so happily as we, even in the discharge of those functions which are common to us both.

III. But far greater efforts must be made against those, who attempt setting up schools for the education of youth, in places where any of our members do the same already with honor and advantage. And in this case, princes and magistrates must be told, that such, unless timely prevented, will certainly prove nurseries of tumults and sedition ; for children, from different methods of instruction, must necessarily imbibe different principles ; and lastly, we must persuade them, that no society but our's is qualified for discharging an office of so great importance.

IV. And should these religious orders procure license from the pope, or obtain recommendations from cardinals, our members must oppose these by the interest of princes and noblemen, who should inform his holiness of the merits of our society, and its capacity for the peaceful education of youth ; and let this be corroborated by testimonies from the magistrates of the place, concerning the good behaviour and faithful instruction of such as are committed to our care.

V. In the mean time, let our members be mindful to give to the public some signal instances of their virtue and learning, by directing their pupils in the presence of the gentry, magistrates, and populace, in their several studies, or engaging them in the performance of some other scholastic exercises proper for gaining public applause.

CHAP. VI.

Of proper methods for inducing rich widows to be liberal to our Society.

I. For the managing this affair, let such members only be

chosen as are advanced in age, of a lively complexion, and agreeable conversation ; let these frequently visit such widows, and the minute they begin to show any affection towards our order, then is the time to lay before them the good works and merits of the society ; if they seem kindly to give ear to this, and begin to visit our churches, we must by all means take care to provide them confessors, by whom they may be well adorned, especially to a constant perseverance in their state of widowhood ; and this, by enumerating and praising the advantages and felicity of a single life ; and let them pawn their faiths, and themselves too, as a security that a firm continuance in such a pious resolution, will infallibly purchase an eternal merit, and prove a most effectual means of escaping the otherwise certain pains of purgatory.

II. And let the same confessors persuade them to engage in beautifying some chapel, or oratory in their own houses, as a proper place for their daily meditations and devotions ; by this means, they will be more easily disengaged from the conversation and address of importunate suitors ; and, although they have a chaplain of their own, yet, never let the confessors desist from celebrating mass, nor on all occasions giving them proper exhortations ; and to be sure (if possible) to keep the chaplain under.

III. Matters which relate to the management of the house, must be changed insensibly, and with the greatest prudence, regard being had to person, place, affection, and devotion.

IV. Care must be taken to remove such servants particularly, as do not keep a good understanding with the Society ; but let this be done by little and little ; and when we have managed to work them out, let such be recommended as already are, or willingly would become our creatures ; thus shall we dive into every secret, and have a finger in every affair transacted in the family.

V. The confessor must manage his matters so, that the widow may have such faith in him, as not to do the least thing without his advice, and his only ; which he may occasionally insinuate to be the only basis of her spiritual edification.

VI. She must be advised to the frequent use and celebration of the sacraments, but especially that of penance ; because in that she freely makes a discovery of her most secret thoughts, and every temptation. In the next place, let her frequently communicate and apply for instructions to her confessor ; to the performance of which, she must be invited by promises of some prayers adapted to her particular occasions ; and lastly, let her every day rehearse the litany, and strictly examine her conscience.

VII. It will be also a great help to the obtaining a perfect knowledge of all her inclinations, to prevail with her to repeat a general confession, although she has formerly made it to another.

VIII. Discourse must be made to her concerning the advantages of the state of widowhood, the inconveniences of wedlock, especially when it is repeated, and the dangers to which mankind expose themselves by it ; but above all, such as more particularly affect her.

IX. It will be proper, every now and then, cunningly to propose to her some match, but such a one, be sure, as you know she has an aversion to ; and if it be thought that she has a kindness for any one, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever.

X. When therefore it is manifest, that she is well disposed to continue a widow, it will then be time to recommend to her a spiritual life, but not a recluse one, the inconveniences of which must be magnified to her : but such a one as *Paula's* or *Eustachia's*, &c., and let the confessor, having as soon as possible prevailed with her to make a vow of chastity, for two or three years at least, take due care to oppose all tendencies to a second marriage ; and then all conversation with men, and diversions even with her near relations and kinsfolks must be forbid her, under pretence of entering into a stricter union with God. As for the ecclesiastics, who either visit the widow, or receive visits from her, if they all cannot be worked out, yet let none be admitted but what are either recommended by some of our society, or are dependants upon them.

XI. When we have thus far gained our point, the widow must be, by little and little, excited to the performance of good works, especially those of charity ; which, however, she must by no means be suffered to do, without the consent of her ghostly father, since it is of the last importance to her soul that her talent be laid out with a prospect of obtaining spiritual interest ; and since charity ill-applied, often proves the cause and incitement to sins, which effaces the merit and reward that might otherwise attend it.

CHAP. VII.

How such widows are to be secured, and in what manner their effects are to be disposed of.

I. They are perpetually to be pressed to a perseverance in their devotion and good works, in such a manner that no week pass in which they do not, of their own accord, lay somewhat apart out of their abundance for the nonour of Christ, the blessed

Virgin, or their patron saint ; and let them dispose of it in relief of the poor, or in beautifying of churches, till they are entirely stripped of their superfluous stores, and unnecessary riches.

II. But if, besides their general acts of beneficence, they show a particular liberality to us, and continue in a course of such laudable works, let them be made partakers of all the merits of the Society, and favoured with a special indulgence from the provincial, or even from the general, if their quality be such as may in some measure demand it.

III. If they have made a vow of chastity, let them, according to our custom, renew it twice a year ; and let the day when this is done, be set apart for innocent recreations with the members of the Society.

IV. Let them be frequently visited, and entertained in an agreeable manner, with spiritual stories ; and also diverted with pleasant discourses, according to their particular humours and inclinations.

V. They must not be treated with too much severity, in confession, lest we make them morose and ill-tempered, unless their favour be so far engaged by others, that there is danger in not retaining it ; and in this case, great discretion is to be used in forming a judgment of the natural inconsistency of women.

VI. Good management must be used to prevent their visiting the churches of others, or seeing their feasts, but especially those of religious orders ; for which purpose, let them hear it often repeated, that all the indulgences of other orders are with greater extent contained in ours.

VII. If they propose to put on a weed, give them the liberty of such a becoming dress as has in it an air both religious and fashionable ; that they may not think they are altogether to be governed by their spiritual guide. Lastly, if there be no suspicion of their inconstancy, but they are, on the contrary, faithful and liberal to our Society, allow them in moderation, and without offence, whatever pleasures they have an inclination to.

VIII. Let women that are young and descended from rich and noble parents, be placed with those widows, that they may, by degrees become subject to our directions and accustomed to our method of living ; as a governess to these, let some woman be chosen and appointed by the family confessor ; let these submit to all the censures, and other customs of the society ; but such as will not conform themselves, immediately dismiss to their parents, or those who put them to us, and let them be represented as untractably stubborn, and of a perverse disposition.

IX. Nor is less care to be taken of their health and recreations than of their salvation ; wherefore if ever they complain of

any indisposition, immediately all fasting, canvass, discipline, and other corporal penance must be forbidden ; nor let them be permitted even to stir abroad even to church, but be tended at home with privacy and care. If they secretly steal into the garden, or college, seem as if you knew it not, and allow them the liberty of conversation and private diversions with those whose company is most agreeable to them.

X. That the widow may dispose of what she has in favor of the Society, set as a pattern to her the perfect state of holy men, who, having renounced the world, and forsaken their parents, and all that they had, with great resignation and cheerfulness of mind, devoted themselves to the service of God. For the better effecting of this, let what is contained in the constitution and statutes of the Society relating to this kind of renunciation and forsaking of all things be explained to them, and let several instances of widows be brought, who thus, in a short time, became saints, in hopes of being canonized, if they continued such to the end. And let them be apprized that our Society will not fail to use their interest at the court of Rome for the obtaining such a favor.

XI. Let this be deeply imprinted on their minds, that, if they desire to enjoy perfect peace of conscience, they must, as well in matters temporal as spiritual, without the least murmuring or inward reluctance, entirely follow the direction of their confessor, as one particularly allotted them by divine providence.

XII. They must also be instructed upon every occasion, that their bestowing of alms to ecclesiastics, and even to the religious of an approved and exemplary life, without the knowledge and approbation of their confessor, is not equally meritorious in the sight of God.

XIII. Let the confessors take diligent care to prevent such widows as are their penitents from visiting ecclesiastics of other orders, or entering into familiarity with them, under any pretence whatsoever ; for which end, let them, at proper opportunities, cry up the Society as infinitely superior to all other orders, of the greatest service in the church of God, and of greater authority with the Pope and all princes ; and that it is the most perfect in itself, in that it discards all persons offensive or unqualified from its community, and, therefore, is purified from that scum and dregs with which these monks are infected, who, generally speaking, are a set of men unlearned, stupid, and slothful, negligent of their duty, and slaves to their bellies.

XIV. Let the confessors propose to them, and endeavor to persuade them to pay small pensions and contributions towards the yearly support of colleges and professed houses, but especially of the professed house at Rome ; nor let them forget the

ornaments of churches, wax-tapers, wine, &c., things necessary in the celebration of the sacrifice of the mass.

XV. If any widow do : in her life-time make over her whole estate to the Society, whenever opportunity offers, but especially when she is seized with sickness, or in danger of life, let some take care to represent to her the poverty of the greatest number of our colleges, whereof many just erected have hardly as yet any foundation ; engage her by a winning behavior and inducting arguments to such a liberality as (you must persuade her) will lay a certain foundation for her eternal happiness.

XVI. The same art must be used with princes and other benefactors, for they must be wrought up to a belief that these are the only acts which will perpetuate their memories in this world, and secure them eternal glory in the next ; but, should any persons, out of ill-will, pretend to trump up the example of our Saviour, who had not whereon to lay his head, and from thence urge that the Society of Jesus ought to distinguish themselves by their poverty : in answer to such insinuations as these, we must seriously inculcate on the minds of all, that the state of the church being altered from what it was, and now changed into a monarchy, it cannot maintain its ground against mighty enemies, unless supported by great authority and power ; and that it is that little stone which was foretold by the prophet, should be hewn out of the rock, and afterwards rise into a vast mountain.

XVII. Those who are inclined to acts of charity and the adorning of temples, should be frequently told that the height of perfection consists in withdrawing their affections from earthly things, thereby making Christ and his followers possessors of them.

XVIII. But since our expectations must necessarily be less from widows that educate their children for the business of the world, we shall now proceed to lay down methods proper for preventing this inconvenience.

CHAP. VIII.

How widows are to be treated, that they may embrace religion, or a devoted life.

I. As it will behove the widows to act with resolution, so must we proceed with gentleness upon this occasion. Let the mothers be instructed to use their children harshly, even from the cradles, by plying them with reproofs and frequent chastisements, &c. And when their daughters are near grown up to discretion, let them then be especially denied the common dress and ornaments of their sex ; at all times offering up prayers to

God that he would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns; let them lay before them the many inconveniences attending every one in a married state, and those in particular which they themselves have found by woful experience; often lamenting the great misfortunes of their younger years, in not having preferred a single life. And lastly, let them persist to use them in this manner, that their daughters may think of a religious state, being tired by leading such a life with their mothers.

II. Let our members converse familiarly with their sons, and if they seem fit for our turn, introduce them occasionally into the college, and let everything be shown with the best face, to invite them to enter themselves of the order: as the gardens, vineyard, country-seats, and villas, where those of our Society pass an agreeable life: let them be informed of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth: let them see the outward neatness of our refectories and chambers, and agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God: and lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories.

III. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then artfully insinuate the perfection and conveniences of our institution above others; and take care to set in a due light; both in public exhortations and private discourses, how heinous a crime it is to resist the immediate call of God, and lastly, let them be soothed to the performance of spiritual exercises, to determine them in the choice of such a state of life.

IV. We must also provide for these youths, tutors that are firmly attached to our interest; who must keep a strict eye over them, and continually exhort them to such a course of life; but should they seem reluctant, abridge them of some of their former liberties, that by such restraint they may become conformable. Let their mothers set forth the difficulties which the family labour under; and if, after all, they cannot be brought of their own accord to desire admission into the Society, send them to distant colleges belonging to the order, under the notion of keeping them closer to their studies; and from their mothers let them receive little countenance, but let our members make use of the most alluring behaviour, that their affections may be brought over to us.

CHAP. IX.

Of increasing the revenues of our Colleges.

I. Never admit any person, if it can well be prevented, to his last degree, so long as he shall have an expectation of any estate falling to him, unless he has a brother in the Society who is younger than himself, or some other important reasons require it; but above all things, and in every action, the increase of the Society must be regarded, for ends known to the superiors; who in this point (no doubt) agree that, for the greater displaying of God's glory, the church should be restored to its ancient splendour, by the perfect harmony of all its clergy. Wherefore let it frequently, in every place, be published, that the Society consists partly of professors so very poor, that excepting the daily alms of the faithful, they are entirely destitute of the common necessities of life; and partly of others, poor indeed, but possessed of some little matters, by help whereof they subsist, being, neither for their studies, nor the duties they perform, an incumbrance to the people, as other mendicants are. Therefore let confessors of princes, and noblemen, widows and others, (from whom our expectations may reasonably be large) with great seriousness inculcate this notion, that while we administer to them in divine and spiritual things, they at least should, in return, contribute to us of their earthly and temporal: and let no opportunity ever be slipt of receiving from them whatever is offered: and if any thing be promised, and the performance delayed, take care to remind them thereof with prudence, and in such a manner as may best conceal our love of riches. But should any confessors, either of noblemen, or others, seem the least negligent to put in practice these rules, let him, at a proper opportunity, be removed, and put another more fit in his room; and should it be necessary, for the greater satisfaction of the penitents, let him be sent to one of the most distant colleges, saying, that a person of his ability, would be there of much greater service to the society: for we have lately been informed that several young widows, being snatched away by sudden death, did not bequeath to us their valuable effects through the negligence of some members who did not take care to accept of them in due time; for in getting these things, regard is not to be had to the time, but the good inclination of the penitent.

II. Let various wiles be used to draw prelates, canons, pastors and other rich ecclesiastics, to the exercise of spiritual acts, that through their affection for holy things, we may gradually gain them to the Society; and by that means promise ourselves to be in some measure partakers of their liberality.

III. Confessors must remember to sift out of their penitents, at proper opportunities, what family, relations, parents, friends, and effects, they have : then learn their reversions, state, intention, and resolution, which they must endeavour to mould in favour of the Society, if it be not so already. If, at first trial, we have prospect of advantage, (it being improper to pry into all things at once) let the same confessor, under pretence of better clearing their conscience, or doing some soul-saving penance, strictly enjoin them to make weekly confessions : and gravely, and with a seeming honest intention, invite them to it, that he may have the better opportunity to propose the questions, at several times, which he could not so conveniently offer at once. The matter succeeding according to his wish ; if it be a female penitent, let all ways be tried to induce her to persist in frequent confessions, and constant attendance on the service of the church. If a male, to frequent the company of the members of our Society, and to endeavour to enter into a familiarity with them.

IV. What has been said in relation to widows, must be made use of towards merchants, rich citizens, and married people who are childless ; whose entire estates the Society may often acquire, provided these rules be prudently put in practice : but, chiefly they must be observed with respect to rich female devotees, who often converse with our members ; upon whose account the common people can but grumble at most, unless they happen to be descended from very noble families.

V. Let the rectors of colleges endeavour to procure thorough information of the houses, gardens, farms, vine-yards, villages, and other effects, belonging to the prime nobility, merchants and citizens ; and (if possible) of the taxes and rents with which they are incumbered : but this may be done with caution, and most effectually at confessions, in familiar conversation, and private discourses. And whenever a confessor has got a rich penitent, let him immediately inform the rectors, and try all winning artifices to secure him.

VI. But the whole success of our affairs turns chiefly on this point, viz., that all our members, by studying a compliance with every one's humour, work themselves into the good graces of their penitents, and others they converse with ; to which end, where places are inhabited by the rich and noble, there let the provincials take care to send a considerable number : and that they may perform this with more prudence and success, let the rectors not omit giving them full instructions (as occasion requires) what a plentiful harvest is like to crown their endeavours.

VII. Let inquiry be made, whether, by taking their children into the order, their contracts and possessions may fall to the Society ; and if so, whether should they enter into an agreement with us, any part of their effects could be made over to the college, in such a manner, that it may, after a limited time, revert unto us ; and for the better success in this affair, let the necessities of the Society, and the load of debts they labour under, be particularly represented to the nobility and those that are rich.

VIII. If it happen that the widows and rich married people, who are our friends, have daughters only, let these be persuaded by our members to make choice of a religious life ; that, a small fortune being left to them, the Society may, by degrees, get the rest into their possession : and if they have sons who are fit for our turn, let them be allured to us, and the others be enticed, by the promise of small rewards, to enter themselves of different orders. But should there be an only son, let no means be omitted for the bringing him over to the Society, and freeing him from all fear of his parents ; let him be persuaded it is a call from above, and shown how acceptable a sacrifice it would be to God, should he desert his parents without their knowledge or consent ; if this be effected, let him enter his noviciate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters be first disposed of in a nunnery ; and afterwards let the sons be drawn into the Society, when they are got into possession of their sisters' effects.

IX. Let superiors earnestly, but with mildness, advise the confessors of such widows and married people, to apply themselves industriously for the service of the Society, according to the instructions before laid down ; but if they will not act conformable thereto, let others be substituted in their places, and they removed a good way off, to prevent them from keeping up the least correspondence with any of the family.

X. Let the widows or other devotees, who seem with fervency to aspire at spiritual perfection, be brought to give up all they have to the Society, and be contented to live upon such allowance as we from time to time shall think they have occasion for ; that, by easing their minds of the cares and anxieties of worldly affairs, they may be more at liberty for the service of God.

XI. The better to convince the world of the Society's poverty, let the superiors borrow money on bond, of some rich persons who are our friends, and when it is due defer the payment thereof. Afterwards let the person who lent the money (especially

in time of dangerous sickness) be constantly visited, and by all methods wrought upon to deliver up the bond ; by this means, we shall not be mentioned in the deceased's will ; and yet gain handsomely, without incurring the ill-will of their heirs.

XII. It will also be proper to borrow money of some at a yearly interest, and dispose of it to others at a higher rate, that the income on one hand may more than answer the outgo on the other. For in the meantime it may happen, that our friends, to whom we are indebted, compassionating the necessities of the Society, when they find us engaged in erecting of colleges, or building of churches, may by will or donation in their life-times, forgive us the interest and may be the principal.

XIII. The Society may also advantageously traffic under the borrowed names of some rich merchants, our friends ; but never without a prospect of certain and abundant gain ; and this may be done even to the *Indies*, which hitherto, by the bountiful favour of God, have furnished us not only with souls, but also plenteously supplied our coffers with wealth.

XIV. In whatever place our members reside, let them never omit to provide a physician who is firm to the interest of the Society ; him let them recommend to the sick, and prefer before all others ; that he, in return, by extolling our Society above all other religious orders, may occasion us to be called to all persons of distinction, when afflicted with sickness, but chiefly to such as are past hopes of recovery.

XV. Let the confessor be constant in visiting the sick, but especially such as are thought to be in danger ; and that the ecclesiastics and members of other orders may be discarded with a good pretence, let the superiors take care that when the confessor is obliged to withdraw, others may immediately succeed, and keep up the sick person in his good resolutions. At this time it may be advisable to move him by apprehensions of hell, &c., at least of purgatory ; and tell him, that as fire is quenched by water, so sin is extinguished by charity ; and that alms can never be better bestowed, than for the nourishment and support of such who by their calling profess a desire to promote the salvation of their neighbour. Thus will the sick become partakers of our merit, and by it atone for the sins they have committed ; for charity covers a multitude of sins. This virtue may be also represented to them as that wedding garment without which no one is admitted to the heavenly feast. Next let some passages be quoted out of the sacred writ, and holy fathers, which (regard being had to the sick person's capacity) shall be judged most proper for persuading him to a compliance.

XVI. Lastly, let the women who complain of the vices or ill-humour of their husbands, be instructed secretly to withdraw a

sum of money, that by making an offering thereof to God, they may expiate the crimes of their sinful help-mates, and secure a pardon for them.

CHAP. X.

Of the private rigour of discipline in the Society.

I. Whoever hath alienated our female devotees or other friends, from our churches, or frequent converse with our members: whoever hath withdrawn alms to other churches or orders, themselves, or persuaded the rich and well-inclined to us, to do it; whoever, at the time of disposal of their effects, hath shown a greater affection to their near relations, than to the Society: (a plain demonstration of an unmortified mind, and directly contrary to the thorough mortification enjoined professors:) whoever hath converted the alms of penitents, or of other our friends, to the use of their own necessitous kinsfolks: let them all be discarded, as enemies to the Society, of what age or condition soever they be; yet for this, let some other pretence be alleged. But to prevent their making complaint of this usage, let them not be expelled immediately, but first be restrained from hearing confessions, be plagued and perplexed with exercise of the most servile offices; be obliged to perform such duties, to which it is evident they have an utter aversion; let them be removed from higher studies and honourable employs, and harassed with chapters and public censures, let them be debarred of recreations, and conversation with strangers, and be denied, in dress and every thing else, whatever is not absolutely necessary; till by such rigorous methods of chastisement, they become impatient, and murmuring against us; let them then be dismissed, as persons not duly mortified, whose bad example may be pernicious to others; and if the reason of their expulsion be required by their parents, or the prelates of the church, let them be represented as not having the true spirit of the Society.

II. Let such also be dismissed, who make a scruple of acquiring riches for the Society, and set forth as persons too much in love with their own opinions: and if they desire to give an account of their actions before the provincials, let them not be heard, but compelled to conform themselves to the statute, which commands implicit obedience from all.

III. Let us observe, from the first entrance, and even from their tender years, who they are that make the greatest advances in their affection for us; and let such as are found to retain a love, either for other orders, the poor, or their parents, be, by little and little, disposed for dismission, according to the method already mentioned, since they are not likely to prove of any service to the Society.

CHAP. XI.

How our members are unanimously to behave towards those who are expelled the Society.

I. Since those that are dismissed, do frequently very much prejudice the Society, by divulging such secrets as they have been privy to, their attempts must therefore be obviated in the following manner. Let them be prevailed upon, before they are dismissed, to give it under their hands, and swear, that they never will, directly or indirectly, either write or speak any thing to the disadvantage of the order; and let the superiors keep upon record, the evil inclinations, failings and vices, which they, according to the custom of the Society, for discharge of their consciences, formerly confessed: this, if ever they give us occasion, may be produced by the Society, to the nobility and prelates, as a very good handle to prevent their promotion.

II. Let it be immediately published through all our colleges, that such and such are dismissed; and let the general causes of their expulsion (such as an unmortified mind, disobedience, disaffection for spiritual exercises, an obstinate adherence to their own opinions, &c.) be highly aggravated. In the next place, let all be advised to keep no correspondence with them upon any account whatsoever. And if strangers should happen to make any mention of them, let all our members unanimously affirm, in every public place, that the Society expels none without weighty causes; spewing out, as the sea, all its dead carcasses, &c., and let such causes also be artfully insinuated, which have occasioned us any ill-will, that their ejection may appear to the world with a more commendable grace.

III. In private exhortations, at people's houses, let these be represented as persons very turbulent, and continually importuning a re-admission into the Society. And let their sad fate be industriously aggravated, who, after exclusion, have happened to come to an untimely or miserable end.

IV. Whatever accusations these bring against us, let them be oppugned by the authority of some grave members, who must everywhere declare that the Society dismisses none but upon very good reasons, nor ever lops off members that are sound; this must be confirmed by the zeal and concern we show for the souls of all strangers in general: how much greater must it therefore be for those who are members of our order.

V. In the next place, let the Society, by all manner of obligations, endeavor to prevail upon the noblemen and prelates, with whom the dismissed may have any credit or authority, to deny them their countenance; and let it be shown that the common good of an order, which is as famous as it is useful to

the church, should always be preferred to the private advantage of any particular person whatsoever; and should they still retain an affection for them, it will then be of importance to lay open the causes of their expulsion, and even to aggravate them with those we have no positive proof of, so they can but be deduced by probable consequence.

VI. Let all possible care be taken to hinder the promotion of such to offices and preferments in the church, who of their own accord have relinquished the Society; unless they submit themselves, and all they have in the world, to our disposal in such a manner, that it may plainly appear to every one, they are willing to have their whole dependence on us.

VII. Let them (as far as is possible) be timely removed from the exercise of honorable functions in the church, such as preaching, confessing, and publishing of books, &c., lest by these means they attract the affection and applause of the people. The strictest inquiries must therefore be made into their lives, manners, and conversations, what they apply themselves to, and their very intentions: to which end, matters must be so managed, that we may keep up a good correspondence with some of the family in which they live, and the minute the least trip be discovered, or any thing deserving censure, let it be industriously spread abroad in the world, by some of the lower rank of people, who are our friends, that so the noblemen or prelates may be restrained from showing them any farther countenance, for fear of the scandal it may bring upon themselves; and should they behave so as to leave us no room to find fault, let their virtues and laudable actions be depreciated by subtle insinuation, and doubtful expressions; till the esteem and credit they had formerly acquired be lessened in the opinion of the world; for it is altogether for the interest of the Society, that the dismissal (especially such as of their own accord desert it) should be entirely kept under.

VIII. Let the misfortunes, and unlucky accidents, which happen to them, be immediately published; but with entreaties for the prayers of good christians, that the world may not think we are hurried away by passion: but, among our members, let these things, by all means, be represented in the blackest colours, that the rest may be the better secured.

CHAP. XII.

Who should be kept, and favoured in the Society.

I. Let diligent labourers, whose industry is equally bent on promoting the temporal, as the spiritual interest of the Society, be always held in the greatest esteem; of which sort are (generally speaking) confessors of princes and noblemen, of widows and

rich female devotees, preachers, professors, and whoever are privy to these secret instructions.

II. The impaired in strength, and decrepit with age, must be next considered, according as they have employed their several talents for the temporal advantage of the Society; that a grateful regard may be shown to their past labors, and because they may also (remaining always at home) be made use of, to pry into the actions of the other domestics, and communicate to the superiors a faithful account of whatever miscarriages they shall be guilty of.

III. These should scarce ever be dismissed, least we bring an ill reputation upon the Society.

IV. Besides these, let all be caressed, who are distinguished either for their parts, nobility or riches, especially if they have friends or relations who are firm to our interests, possessed of power, and have given convincing proofs of a sincere affection towards us, according to the method before laid down. Let these be sent to *Rome*, or some other famous universities, to prosecute their studies; but if their inclinations lead them to do this in the province, let them be encouraged by the particular affection and favour of the professors, till they have surrendered to us their effects, let nothing be denied them; but when once we have got them to do this, oblige them then to mortification, like the rest, but not without having a little regard to their past beneficence.

V. Let the superiors also show a particular respect to such as have allured any clever youths into the Society; since this is no trifling testimony of their affection for us: but till these are professed, care must be taken not to give those too great indulgence, for fear they should carry away again those very persons they brought to us.

CHAP. XIII.

How to pick out young men to be admitted into the Society, and in what manner to retain them.

I. Let us endeavor, with the utmost prudence, to pick out young men of a good genius, an agreeable personage, and noble family, or at least such as excel in some one of these.

II. That they may with greater ease be drawn to us, let the masters who have the care of their instruction, both during and also after school-time, by a particular mildness, prepossess them in our favor, and insinuate how acceptable an offering it is to the Almighty, when any one dedicates himself, and all that he has, to him; especially in the Society of his Son.

III. At proper opportunities, let them be entertained in our colleges and gardens, and sometimes at our country-seats; let them accompany our members at times of recreation, and by

little and little be drawn into a familiarity; but, however, with such proper cautions as may prevent its breeding in them contempt.

IV. Let not their masters be allowed to chastise, nor keep them in subjection as the other scholars.

V. Let them be allured, by little presents, and indulgement of liberties agreeable to their age; and, above all, let their affections be warmed with spiritual discourses.

VI. Let it be inculcated, that their being chosen out of such a number, rather than any of their fellow-collegiates, is a most pregnant instance of Divine appointment.

VII. On other occasions, but especially in exhortations, let them be terrified with denunciations of eternal punishment, unless they accept of the heavenly invitation.

VIII. The more earnestly they desire admission into our Society, the longer let the grant of such favor be deferred, provided, at the same time, they seem steadfast in their resolution; but if their minds appear to be wavering, let all proper methods be used for the immediate firing of them.

IX. Let them be strictly cautioned not to make the least discovery of their call to any intimate friends, not even so much as to their parents, before they are become one of us: that if afterwards any temptation to fall off arises, both they and the Society will be wholly at their liberties; and should we get the better of such inclinations, it will always be a handle, from their past irresolution, to stir them up to a firmer perseverance for the future, if this happens while they are novices, or after they have made but simple vows.

X. But since the greatest difficulty occurs in drawing in the sons of noblemen, persons of distinction, and senators, while they are under the wing of their parents, who endeavor to train them up to succeed in their employments: let our friends, rather than members, persuade them to send their children into other provinces, and remote universities, wherein some of our order are tutors; private instructions, concerning their quality and condition, being first transmitted, that they may be the better enabled, by touching upon right strings, to secure their affection to the Society.

XI. When they are more advanced in age let them be enticed to the performance of some spiritual exercises, this method having been attended with very good success among the *Germans* and *Polanders*.

XII. In troubles and afflictions we must administer comfort to every one according to their several qualities and conditions, by

laying before them how often riches are a curse to the possessors, and privately exhort them not to condemn the call of God, the doing which exposes the offender to no less a penalty than that of hell-fire,

XIII. That parents may more readily condescend to their sons' desires of becoming members of our Society, it will be highly expedient to extol the excellences of its institutions, in comparison of that of all other orders; the sanctity and learning of our brethren, the unspotted character they maintain among all, and the universal honor and applause they meet with everywhere, from persons of all qualities and degrees. Let an enumeration be made of the princes and noblemen, who, to the great comfort of their souls, lived in this Society of *Jesus*, and are dead, and yet live. Let us show that nothing is more pleasing to God, than that young men should devote themselves entirely to him, especially as companions in the Society of his Son; and that it is one of the greatest felicities for a man, from his youth, to bear the yoke of the Lord: but if any difficulties be started, by reason of the tenderness of their age, let the easiness of our institution be explained, which contains nothing in it very difficult to be observed, except the keeping of three vows; and (which is very remarkable) not any one rule, whose non-observance would be the commission even of a venial sin.

CHAP. XIV.

Of reserved cases, and causes of dismissal from the Society.

I. Besides the cases already mentioned in our statutes, in which the superior only, or the ordinary confessor, by his authority, has power to absolve; there are others,—namely, sodomy, effeminacy, fornication, adultery, uncleanness, unseemly commerce with man or woman; the commission also of any heinous offence against the Society, its honor or interest, whether through zeal or otherwise; all which also are just causes of expulsion.

II. But if any one at the sacrament confesses sins of this kind, till promise be made, out of confession to discover them to the superior, either himself, or by his confessor, let not absolution be given him; and then let the superior take such resolutions as shall tend most to the common good of the Society, but if there be hopes of smothering the crime, let it then be punished with an adequate penance: but if not, let him, as soon as possible, be expelled; let the confessor however be always very cautious not to inform the penitent that he is in danger of it.

III. If it come to the ear of any of our confessors that a strange woman has had to do with a member of the Society, let her not be absolved before she has discovered his name out of confession; and even when this is done, let her by no means

receive absolution till she has further obliged herself, by an oath, never to reveal it to any one living without our consent.

IV. If two of our members have carnally sinned, let the first that discovers it be retained, and the other expelled; but let him that stays with us be mortified and plagued with such intolerable discipline, that we may drive him to commission of some fresh offence which will afford a good handle for spewing him out; and the first time it offers, be sure to lay hold on it.

V. As the Society is a body, both noble and excellent in the Church, it has authority to lop off such members, who, though at their entrance they might seem fit for our purpose, should afterwards prove unqualified for execution of our designs. To effect this, a method may easily be found, to wit, by continually using them hardly, and doing everything contrary to their inclinations; by subjecting them to severe superiors; and by forcing them from the more honorable studies and functions, till they begin to murmur against such usage.

VI. Nor let such by any means be retained as either openly oppose their superiors, or, in public or private, make complaints against them to their fellow-members, but especially to strangers; or such as condemn, to their associates or strangers, the conduct of the Society in the amassing or management of temporal goods, or any other of our methods of proceeding: as, for instance, our suppressing, and keeping under all either disaffected to, or expelled from, our order, &c., or that admit in conversation, or defend the *Venetians*, *French*, or others, who, by hindering us from getting a footing among them, have done the Society intolerable damages.

VII. Before the time of their dismissal, let them be treated with the utmost severity, removed from their usual duties, and hurried about from one to another; and though they do whatever you task them, yet always find fault, and under this pretence remove them to some other. For the slightest offence, though inadvertently committed, be sure you subject them to a heavy punishment; in public, constantly abash them, till they are able no longer to bear it, and then turn them out, as persons whose example may be pernicious to others; and for this purpose, chose such place and opportunity as they never in the least thought of.

VIII. If any of our order has certain expectations of a bishoprick, or other ecclesiastical preferment, let him, besides the usual vows of the Society, be obliged to make another,—namely, that he will always entertain a favorable opinion, and on all occasions speak honorably of us; that he will never confess, but to one of our members, nor determine, in any affair of moment, without first consulting the judgment of the Society: for non-observance

of which by Cardinal *Tolet*, our order obtained from the holy see, that no *Maran* (descended from the perfidious race of *Jews* and *Mahometans*,) who will not oblige himself to perform such a vow, should ever, for the future, be admitted among us; but immediately expelled as a most virulent enemy, though a person of ever so great fame and reputation.

CHAP. XV.

Of our conduct towards nuns, and female devotees.

I. Let the confessors and preachers be very cautious of offending nuns, or of leading them into any the least temptation contrary to their calling; but, on the other hand, having by all means gained the affection of the governesses, let them manage so as at least to take their extraordinary confessions, and preach to them, if they find them forward in making grateful returns; for persons descended from noble families, especially rich abbesses, are capable of being very serviceable to us, either through their own, or the interest of their parents and friends; so that by currying favor with the principal monasteries, the Society may by degrees get an acquaintance, and work themselves into the friendship of almost the whole city.

II. Yet, on the other side, let our female devotees be forbid to frequent nunneries, lest they should be most taken with that kind of life; and we thereby be baulked in our expectations of what they have. But let them be induced to the performance of their vow of chastity, and obedience, by the care of their confessor, by his showing them that such method of living, is conformable to the purity of the primitive church, being as a candle which diffuses its light through the whole house, and not hid under a bushel, and consequently contributing nothing to the edification of our neighbor, or the good of souls; and, like the good widows in the gospel, that they should communicate of their substance to Christ, by their bounty to his companions. Lastly, let every argument be applied which may create in them an aversion to a recluse life; but let all these instructions be delivered to them under the strictest obligations to secrecy, lest other orders should happen to hear of them.

CHAP. XVI.

In what manner we must outwardly feign a contempt of riches.

I. Lest the seculars should represent us as too much hankering after riches, it will be proper now and then to refuse such small and trifling alms, as are offered for performance of pious offices; though of such as are thoroughly attached to our interest, we must readily accept whatever they give us, lest we bring upon ourselves the imputation of covetousness, for our swallowing nothing but presents of value.

II. Let burial in our churches be denied to persons of a base character, although, in their life-times, they have been ever so much our friends, lest the world surmise that we hunt after riches, by the numbers of the deceased, and come to a knowledge of what we gain by them.

III. Let widows and others who have given us almost all they possessed, (though then they are on equal footing with others) be treated with much more rigour; lest people should imagine their greater indulgence proceeds from our hopes of secular advantages. The same method should be also observed with such as are in the Society, but this must be after they have entirely given up all into our hands; and if ever after there be a necessity for it, let them be dismissed; but this must be done with such discretion, that they may be induced to leave to the order, part at least of what they formerly gave us; or bequeath it by will, at the time of their death.

CHAP. XVII.

Of the methods of advancing the Society.

I. Let our members chiefly endeavor at this, always to act with humanity, even in things of trifling moment; or at least to have the outward appearance of doing so; for by this means, whatever confusions may arise in the world, the Society of necessity will always increase and maintain its ground.

II. Let all earnestly endeavor so to shine in their learning and good example, that other religious, especially those of the clergy, &c. may be eclipsed, and the common people at length drawn in to request us to discharge every office. And let it be also publicly declared, that a very great fund of learning is not so absolutely necessary in pastors, provided in all other respects they discharge their duty as they ought; for the Society can assist with advice on emergencies, for which reason it has good offices of this sort in a particular esteem.

III. Let kings and princes be kept up in this principle, that the Catholic faith, as matters now stand, cannot subsist without the civil power, which however must be managed with the greatest discretion. By this means our members will work themselves into the favor of persons in the highest post of government, and consequently be admitted into their most secret councils.

IV. It will be also proper to entertain their curiosity with the newest, choicest, and most genuine transcripts that can be purchased from all places.

V. Nor will it contribute a little to our advantage, if, with caution and secrecy, we foment and heighten the animosities that arise among princes and great men, even to such a degree, that

they may weaken each other. But if there appear any likelihood of reconciliation, then as soon as possible let us endeavor to be the mediators, lest others prevent us.

VI. The nobility and populace must, by all methods, be persuaded into a belief, that the Society was instituted by the particular direction of divine providence, according to the prophecies of the abbot *Jachim*, that by this means, the church, though depressed by the attempts of heretics, may be raised again to its primitive lustre.

VII. The favor of the nobility and superior clergy once got, our next aim must be to draw all cures and canonships into our possession, for the more complete reformation of the clergy, who heretofore lived under the certain regulation of their bishops, and made considerable advances towards perfection. And lastly, let us aspire to abbacies and bishoprics, the obtaining which, when vacancies happen, will very easily be effected, considering the supineness and stupidity of the monks; for it would entirely tend to the benefit of the church, that all bishoprics, and even the apostolical see, should be hooked into our hands, especially should his holiness ever become a temporal prince over all. Wherefore, let no methods be untried, with cunning and privacy, by degrees, to increase the worldly interests of the Society, and then, no doubt, a golden age will go hand in hand with an universal and lasting peace, and the divine blessing of consequence attend the Catholic church.

VIII. But if our hopes in this should be blasted, and since offences of necessity will come, our political schemes must be cunningly varied, according to the different posture of the times; and princes, our intimates whom we can influence to follow our councils, must be pushed on to embroil themselves in vigorous wars one with another, to the end, our Society, (as promoters of the universal good of the world) may, on all hands, be solicited to contribute its assistance, and always employed in being mediators of public dissensions; by this means the chief benefices and preferments in the church will, of course, be given to us by way of compensation for our services.

IX. Finally, the Society must endeavor to effect this at least, that having got the favor and authority of princes, those who do not love them, may at least fear them.

PART THIRD.

Jesuit's Oath of Secrecy—Letter from Gavazzi on the Inquisition.

Let these documents be perused with candor, by any Canadian, be he Protestant or Catholic, and then say, whether or no our liberties are menaced by the presence and operations of the Jesuits in Canada.

JESUIT'S OATH OF SECRECY.

"I, A.B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John Baptist, the Holy apostles St. Peter and St. Paul, and the Saints and Sacred Host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his holiness Pope Urban is Christ's vicar-general, and is the true and only head of the Catholic or Universal Church throughout the earth; and that by the virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed: therefore to the utmost of my power I shall and will defend this doctrine, and his Holiness' rights and customs against all usurpers of the heretical or *Protestant* authority whatsoever: especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother-church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Hugonots, and of others of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his Holiness' agents in any place, wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom, I shall come to; and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother-church's interest, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not to divulge directly or in-

directly, by word, writing, or circumstance, whatsoever; but to execute all that shall be proposed, given in charge, or discovered unto me by you my ghostly father, or by any of this sacred convent. All which I, A.B., do swear by the blessed Trinity, and blessed Sacrament, which I now am to receive, to perform, and on my part to keep inviolably. And do call all the heavenly and glorious host of heaven to witness these my real intentions, and to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist: and witness the same further with my hand and seal in the face of this holy convent."

With that most abominable OATH before you, the reader need not wonder at the insidious progress and ruinous consequences of Jesuitism. Canada may continue by acts of legislation to incorporate its institutions, but those acts are suicidal. It is time to stop and ponder on the results which must follow. They may be averted by timely action, and resistance to the further aggressions of the "Man of Sin."

In that most valuable book entitled "the Brand of Dominic," it is proved beyond a doubt, "that the Inquisition now exists, and acts throughout Christendom, less repulsively indeed, but not less effectively, than when it paraded its penitents, and openly burnt its victims." In that work, the celebrated Gavazzi gives his testimony, in a letter to the author. An infuriated mob, led on by Jesuit Priests, may attempt to prevent him uttering what he knows, and trample on a Briton's birthright; but they would do well to read his warning words. Under date of March 20, 1852, he writes thus :—

"MY DEAR SIR,

"In answering your questions concerning the palace of the Inquisition at Rome, I should say that I can only give a few superficial and imperfect notes. So short was the time that it remained open to the public, so great the crowd of persons that pressed to catch a sight of it, and so intense the horror inspired by that accursed place, that I could not obtain a more exact and particular impression.

"I found no instruments of torture;* for they were destroyed

* The gag, the thumb-screw, and many other instruments of severe torture, could easily be destroyed, and others as easily procured. There is reason to believe that the most important records were burnt as soon as the Dominicans apprehended that the Roman people would, once more, make a forcible entrance into the palace. The non-appearance of instruments is not enough to sustain the current belief that the use of them is discontinued. So long as there is a secret prison, and while all the existing standards of

at the time of the first French invasion, and because such instruments were not used afterwards by the modern Inquisition. I did, however, find, in one of the prisons of the second court, a furnace, and the remains of a woman's dress. I shall never be able to believe that that furnace was used for the living, it not being in such a place, or of such a kind, as to be of service to them. Everything, on the contrary, combines to persuade me that it was made use of for horrible deaths, and to consume the remains of the victims of Inquisitorial executions. Another object of horror I found between the great hall of judgment and the luxurious apartment of the Chief Jailer (*Primo Custode*,) the Dominican Friar who presides over this diabolical establishment. This was a deep trap, a shaft opening into the vaults under the Inquisition. As soon as the so-called criminal had confessed his offence, the second keeper, who is always a Dominican Friar, sent him to the Father Commissary to receive a relaxation * of his punishment. With hope of pardon, the confessed culprit would go towards the apartment of the Holy Inquisitor; but in the act of setting foot at its entrance, the trap opened, and the world of the living heard no more of him. I examined some of the earth found in the pit below this trap: it was a compost of common earth, rottenness, ashes, and human hair, fetid to the smell, and horrible to the sight and to the thought of the beholder.

"But where popular fury reached its highest pitch, was in the vaults of Saint Pius V. I am anxious that you should note well that this Pope was canonised by the Roman Church especially for his zeal against heretics. I will now describe to you the manner how, and the place where, those Vicars of Jesus Christ handled the living members of Jesus Christ, and show you how they proceeded for their healing. You descend into the vaults by very narrow stairs. A narrow corridor leads you to the several cells, which, for smallness and for stench, are a hundred times more horrible than the dens of lions and tigers in the Colosseum. Wandering in this labyrinth of most fearful prisons, that may be called 'graves for the living,' I came to a cell full of skeletons without skulls, buried in lime; and the skulls, detached from the bodies, had been collected in a hamper by the first visitors. Whose were those skeletons? and why were they buried in that

Inquisitorial practice make torture an ordinary expedient for extorting information, not even a Bull, prohibiting torture, would be sufficient to convince the world that it has been discontinued. The practice of falsehood is enjoined on Inquisitors. How, then, could we believe a Bull, or a Decree, if it were put forth to-morrow, to release them from suspicion, or to screen them from obloquy? It would not be entitled to belief.

* In Spain, *relaxation* is delivery to death. In the established style of the Inquisition it has the same meaning. But in the common language of Rome it means *release*. In the lips of the Inquisitor, therefore, if he used the word, it has one meaning, and another to the ear of the prisoner.

place, and in that manner? I have heard some Popish Ecclesiastics, trying to defend the Inquisition from the charge of having condemned its victims to a secret death, say that the palace of the Inquisition was built on a burial-ground belonging, *anciently*, to a hospital for pilgrims, and that the skeletons found were none other than those of pilgrims who had died in that hospital. But everything contradicts this Papistical defence. Suppose that there had been a cemetery there, it could not have had subterranean galleries and cells, laid out with so great regularity; and even if there had been such,—against all probability,—the remains of bodies would have been removed on laying the foundations of the palace, to leave the space free for the subterranean part of the Inquisition. Besides, it is contrary to the use of common tombs, to bury the dead by carrying them through a door at the side; for the mouth of the sepulchre is always at the top. And, again, it has never been the custom in Italy to bury the dead, singly, in quick-lime; but, in time of plague, the dead bodies have been usually laid in a grave until it was sufficiently full, and then quick-lime has been laid over them to prevent pestilential exhalations, by hastening the decomposition of the infected corpses. This custom was continued, some years ago, in the cemeteries of Naples, and especially in the daily burial of the poor. Therefore, the skeletons found in the Inquisition of Rome could not belong to persons who had died a natural death in a hospital; nor could any one, under such a supposition, explain the mystery of all the body being buried in lime, with exception of the head. It remains, then, beyond doubt, that that subterranean vault contained the victims of one of the many secret martyrdoms of the butcherly Tribunal. The following is the most probable opinion, if it be not rather the history of a fact.

“The condemned were immersed in a bath of slaked lime, gradually filled up to their necks. The lime, by little and little, enclosed the sufferers, or walled them up all alive. The torment was extreme, but slow. As the lime rose higher and higher, the respiration of the victims became more and more painful, because more difficult. So that what with the suffocation of the smoke, and the anguish of a compressed breathing, they died in a manner most horrible and desperate. Some time after their death, the heads would naturally separate from the bodies, and roll away into the hollows left by the shrinking of the lime. Any other explanation of the fact that may be attempted, will be found improbable and unnatural.

“You may make any use of these notes of mine, in your publication, that you please, since I can warrant their truth. I wish that writers, speaking of this infamous Tribunal of the Inquisition, would derive their information from pure history, unmingled with romance; for so many and so great are the historical atrocities

of the Inquisition, that they would more than suffice to arouse the detestation of a thousand worlds. I know that the Popish impostor-Priests go about saying that the Inquisition was never an ecclesiastical Tribunal, but a laic. But you will have shown the contrary in your work, and may also add, in order quite to unmask those lying Preachers, that the palace of the Inquisition at Rome is under the shadow of the palace of the Vatican; that the keepers of the Inquisition at Rome are, to this day, Dominican Friars; and that the Prefect of the Inquisition at Rome is the Pope in person.

"I have the honor to be

"Your affectionate servant,

"ALESSANDRO GAVAZZI."

This friendly warning to Canadians is given with an earnest desire to save the country from further deception, and to make all men know that a powerful and treacherous enemy to liberty and religion is in the midst of us. The Pope's Nuncio has been among us lately. History proves that the advent of a Nuncio from Rome is followed by mischief. No safety for Canada but in a determined and united resistance to Popery. The sinews of war are annually given and strengthened by the Propaganda for the carrying on of Jesuitical projects. Immense wealth is possessed by the Romanists of Lower Canada, but more is given for annual use, in order that nothing may be wanting whereby to cover the land with long-robed grasshoppers, who, under educational and other pretences, are spreading broadcast the seeds of discord and disaffection. Here is a list of Propaganda Appropriations for 1852, for Europe and America:—

ALLOCATION OF THE FUNDS OF THE ROMISH PROPAGANDA IN 1852.

The following document from the *Tablet* will let our readers see what immense funds are being poured into Britain and the Colonies for the promotion of the cause of Popery. This explains how the chapels are built, and is a loud call for liberality and effort on the part of Protestants.

MISSIONS OF EUROPE.

	F. C.
To the Right Rev. Dr. Gillis, Apostolic-Vicar of Edinburgh, [Scotland].....	5,000 00
To the Right Rev. Dr. Mardoch, Apostolic-Vicar of the Western District, [Scotland].....	22,000 00
To the Right Rev. Dr. Kyle, Apostolic-Vicar of the Northern District, [Scotland].....	17,000 00
To the Right Rev. Dr. Errington, Bishop of Plymouth, [England.].....	3,000 00

	P. C.
Mission of Stape-hill, Diocese of Plymouth, [England].....	2,000 00
To the Right Rev. Dr. Grant, Bishop of Southwark, [England].....	14 500 00
Diocese of Nottingham, for the Parish of Withwick, [England].....	1,500 00
To the Right Rev. Dr. Thomas Joseph Brown, Bishop of Newport and Menevia, [England].....	12,000 00
To the Right Rev. Dr. James Brown, Bishop of Shrewsbury, [England].....	3,000 00
Mission of the Oblates of the Immaculate Mary in England.....	23,000 00
Mission of the Congregation of the Marists in England.....	50,400 00
To the Right Rev. Dr. Haly, Bishop of Kildare and Leighlin....	2,000 00
To the Right Rev. Dr. Derry, Bishop of Clonfert.....	10 000 00
To the Right Rev. Dr. Murphy, Bishop of Clonfert.....	8,750 00
To the Right Rev. Dr. O'Donnell, Bishop of Galway.....	5,000 00
Diocese of Killala.....	5,000 00
To the Right Rev. Dr. French, Bishop of Kilmacduagh and Kilmora.....	7,000 00
Diocese of Tuam.....	4 000 00
Seminary of Drumcondra.....	7,000 00
Diocese of Derry.....	3,050 00
To the Right Rev. Dr. Delany, Bishop of Cork.....	9,000 00
Diocese of Killaloe.....	4,000 00
To the Right Rev. Dr. Egan, Bishop of Kerry.....	8,000 00
To the Right Rev. Dr. Ryan, Bishop of Limerick.....	5,000 00
To the Right Rev. Dr. Keane, Bishop of Ross.....	3,000 00
Diocese of Waterford.....	3,000 00
To the Right Rev. Dr. Hughes, Apostolic-Vicar of Gibraltar....	8,000 00
To the Right Rev. Dr. Carli, Apostolic-Vicar of Agra, [Mission of the Rev. Fathers Capuchins].....	19,000 00
The Right Rev. Dr. Hartmann, Apostolic-Vicar of Patna.....	14,000 00
To the same, in quality of Administration of the Apostolic Vicariate of Bombay.....	20,000 00
To the most Rev. Dr. Carew, Apostolic Vicar of Calcutta, [Western Bengal].....	36,000 00
To the Right Rev. Dr. Olliffe, Apostolic-Vicar of Dacca, [Eastern Bengal].....	37,000 00
To the Most Rev. Dr. Louis de Sainte Theresa, Apostolic-Vicar of Verapoy Malabar, [Mission of the Rev. Carmelite Fathers.]	17,195 00
Mission of Koulam.....	15,000 00
Mission of Mangalore.....	12,000 00
To the Right Rev. Dr. Bonnard, Apostolic Vicar of Pondicherry, [Congregation of Foreign Missions].....	35,030 00
Mission of Mysore [Congregation of Foreign Missions].....	21,990 00
Mission of Coimbatour [Congregation of Foreign Missions].....	26,488 75
To the Right Rev. Dr. Canoz, Apostolic-Vicar of Madura [Mission of the Society of Jesus].....	33,950 00
To the Right Rev. Dr. Fenelly, Apostolic-Vicar of Madras.....	20,000 00
Mission of Hyderabad.....	20 000 00
Mission of Vizagapatam.....	35,000 00
To the Right Rev. Dr. Bravi, Coadjutor Bishop for the Mission of Columbo [Ceylon].....	20,000 00
To the Right Rev. Dr. Buttachini, Apostolic-Vicar of Jafnapatam [Ceylon].....	15,000 00
To the Right Rev. Dr. Griffith, Apostolic-Vicar of the Cape of Good Hope, Western Division, and of the Mission of Saint Helena.....	24,000 00
To the Right Rev. Dr. Devereux, Apostolic-Vicar of the Cape of Good Hope, Eastern Division.....	28,000 00

MISSIONS OF AMERICA.

	P.	C.
To the Right Rev. Dr. Mullock, Bishop of Newfoundland.....	4,000	00
To the Right Rev. Dr. Provencher, Bishop of Saint Boniface [territory of Hudson's Bay]	12,000	00
To the Right Rev. Dr. Taché, for the Mission of the Oblates of Immaculate Mary, in the territory of Hudson's Bay.....	22,500	00
To the Most Rev. Dr. Walsh, Archbishop of Halifax, Nova Scotia.....	14,000	00
To the Right Rev. Dr. Donald McDonald, Bishop of Charlotte- town.....	7,000	00
To the Right Rev. Dr. Guigues, Bishop of Bytown [Upper Canada]	21,000	00
To the Right Rev. Dr. Charbonnel, Bishop of Toronto [Upper Canada.]	28,000	00
To the Most Rev. Dr. Turgeon, Archbishop of Quebec [Lower Canada]	43,092	53
To the Right Rev. Dr. Bourget, Bishop of Montreal [Lower Canada]	45,899	75
To the Right Rev. Dr. Prince, Bishop of St. Hyacinthe [Canada.]	15,000	00
Mission of the Society of Jesus in Upper Canada.....	26,125	00
To the Right Rev. Dr. Demers, Bishop of Vancouver.....	5,003	00
Diocese of Port of Spain [Trinidad.]	6,000	00
To the Right Rev. Dr. Monaghan, Bishop of Roseau [Saint Do- mingo]	12,000	00
To the Right Rev. Dr. Fernandez, Apostolic-Vicar of Jamaica..	13,000	00
Mission of the Society of Jesus at Jamaica.....	8,650	00
To the Right Rev. Dr. Hynes, Apostolic-Vicar of British Guiana.	20,000	00
Agency of the Rev. Fathers Marists at Sydney [Australia.].....	12,000	00
To the Most Rev. Dr. Polding, Archbishop of Sydney [Australia.]	10,000	00
To the Right Rev. Dr. Murphy, Bishop of Adelaide [Australia.]	3,000	00
To the Right Rev. Dr. Goold, Bishop of Melbourne [Australia.]	5,000	00
To the Right Rev. Dr. Serra, Administrator of the Diocese of Perth [Australia.]	63,725	00
To the Right Rev. Dr. Wilson, Bishop of Hobart Town [Van Dieman's Land.]	6,000	00

The foregoing documents, without further comment, we leave to the candid consideration of all Canadians who will take the trouble to read them. There are many, yea, a multitude of other facts and documents which could have been added. Enough is before you to form a judgment of the question, whether Canada ought longer to give its power and influence to the sustentation of Jesuitism.